THE GARDEN OF ZION:

Wherein the life and death of *godly and wicked men in Scrip-*tures are to be ſeene, from *Adam* unto *the laſt of the Kings of Judah and* Iſrael, with the good uſes of *their life and death.*

n this Garden conſider and take heed,
he fragrant flower growes hard beſide the weed.

A precept for the right uſe of this Booke.

ove theſe who have their race in Gods fear runne,
t rogues as rockes in ſea, ſee that thou ſhunne.

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TO THE HIGH,
AND
MIGHTY MONARCH,
OUR DEAR AND DREAD
SOVERAIGNE,
CHARLES,
By the Grace of GOD, King *of great Britaine, France*; and Ireland, Defender of the Faith, *all Peace and Happinesse.*

Most gracious Soveraigne,

Your MAJESTIES so loving acceptance of my former workes, presented to You the day before Your corronation, emboldens me againe to intreat for Your Patronage, countenance, and gracious aspect towards this little piece of poesie full of most fruitfull matter.

In it Ye may clearely see the lives of most remarkable men in Scripture, and with them the lives of all the Kings of Judah *and of Israel, with the uses which wee should make either of their life or death.*

Note. *Such things are needfull to bee considered by all men, but chiefly by* Kings *whose actions for the most part (whether good or bad) are put in Chronicles, the Registers of time,* ad futuram rei memoriam; *Where after ages beholding, what hath been done in such and such a Kings reigne, will freely, without fear, give out their* verdict, *concerning either their vertues or their vices, so that, while* the memorie of the just shall be
Prov. 10. 7. blessed, the name of the wicked shall rot.

But mens sayings are of little moment, the God above with whom is
Act. 10. 34. no respect of persons *will one day before the eyes of all the world, in a most open view let it be seene what*

every

every man hath done in his life: before his judgement ſeat all fleſh that day muſt compeare.

In all the lives of the Kings of Judah and Iſrael, obſerve that the ſinne of Idolatrie *provocked* GOD *moſt: The baſeſt idole of the world is the Idole of the Maſſe*, a god of dowe, which goeth to the draught: *The* Hebrews *call idols* Gilloulim, *that is muck or doung: Beware of that* new god of bread, *for if it get place in Your Majeſties Dominions, Yee need never looke for a ſound and ſolide peace, according to that ſaying, of Deborah,* They chooſe new gods, then war was in their gates; *the* Ark *and* Dagon *will not faile to fight; Conſider well theſe words, and make uſe of them for Your good, as Yee would wiſh to have the Lords bleſſing upon Your government.*

Ezek. 22 3. גלולים. *Dij ſtercores.*

Judg. 5. 8.

O whence hath come ſuch a fearfull blood-ſhed in all Your three Kingdomes? Whence is all this bloody war? the

the maine cause is, the new Go *a*
the idol of the Masse set up in O
Chappell, *hard beside Gods Temp to*
1 Kings 11. 7. *like that high place which* Solomo *a*
builded for Chemos, *the abomin (*
tion of Moab, in the hill that w *a*
before Jerusalem, *directly for o*
against Gods house which hee ha
builded, for which doing afterwar y
the Lord made a rent in his King
dome, whereof his posteritie got th t
least part. *e*

O happie shall Your Majestie bee,
if with good King Josiah *Yee reno*
the Covenant of the Lord in all you
Dominions, and put away the idola-
trous Priests, and take avvay all th
high places, vvith all the monument
of idolatrie, that so all your Domi-
nions may be pleasant and fruitfull,
like the mount of Olives, *vvhich*
for idolatrie lost its name, and vva
2 Kings 23. 13. *called the* Mount of Corruption.

O vvhat a contentment to GOD
vvho made you a King! O vvha

a comfort to all your good ſubjects! O vvhat a good and vvhat a glory to your ſelf! that it bee ſaid in all ages following, that King CHARLES, *(like a pearle in a ring) hath beene a bleſſed* Joſiah *among all the Kings of* Britaine.

Novv the Lord God of Gods bleſſe your Majeſtie, and make You a Defender of the Faith, *as well in* trueth, *as in* title, *that in the great day of the* LORD, *vvith* David, Jehoſhaphat, Hezekiah, Joſiah, *and other gracious Kings, yee may* ſtand before the Son of man, *that great King, vvho hath vvritten on his thigh,* The King of kings, and Lord of lords. Rev. 19. 17.

From GLASGOW,
the 28 of MAY,
1644.

Your MAIESTIES
moſt humble ſub-
ject and ſervant,
M. ZACH BOYD.

TO THE HIGH AND MIGHTY PRINCE CHARLES, Prince of *Walles*.

GOD *who hath made your* Highneſſe a Prince, *ſhall by his grace, as We hope, one day make you a king, yea and more: which ſhall be like a* rich Diamond *on the top of your crowne,* A DEFENDER of the Faith: *It is now time for you to begin to be buſie, to learne to* ſtirre the rudder, *before Yee be made* a pilot, *to undertake the great charge, even the government of three kingdomes: For this great, worthy and weighty worke, Yee have great need to be wiſe, but ſo it is, that the* feare of the LORD is the beginning of wiſedome; *All other Wiſedome without this, is but follie.* Prov. 1. 7

It Was a good ſaying, that King David *ſaid to Prince Solomon his ſonne,* If thou ſeeke him, he will be found of thee, but if thou forſake him, he will caſt thee off for ever: *The beſt* 1 Chron. 28. 9.

Way

way to learne your Princely Lessons, *to consider well the life and death of ki Who have ruled among Gods people, wh vertues and vices are set downe by G own pen, to be followed, or else to avoided.*

For such ends I have penned this poem *of most mens lives in Scripture With best uses I have beene able to make th of, which heere I dedicate to your Hi* nesse *in all humilitie, as being my* Mi mite.

Accept of this little with my bl sing, an old Servant of GOD, n drawing neere my threescore.

From GLASGOW,
the 28 of MAY,
1 6 4 4.

Your Highnesse m
humble Servan
Mr.
ZACH. BOYD

A WATCHWORD TO THE GENERALL ASSEMBLIE.

Right Reverend,

OUr Schooles and Countrey are ſtained: yea, peſtered with idle Bookes; your children are fed on fables, love ſongs, badry Ballads, Heathen husks, youths poyſon: It much concerneth you to ſee to this, and carefully to baniſh out of the land all the names of the *Pagan gods and goddeſſes*, which (as God hath expreſlie told us) *ſhould not be taken in our lips*: Theſe words of God in *Exodus* are very conſiderable, *In all things that I have ſaid* Pſal 16. 4. Ezo. 23. 13.

said to you; bee circumspect, ... make no mention of the names ... other gods, neither let it be he... out of thy mouth.

Seeing this by God him self required, it lyeth upon you to ... daine, by the visitors of School ... that all these monuments of id... latrie be removed, and that o... such Bookes have place, that m... help children to know GO... and Christ his Son, which *is* ... *Eternall.* John 17.

From GLASGOW,
the 28 of MAY,
1644.

Your humble servan...
Mr.
ZACHARY BOY...

PRA...

PRAYERS TO GOD FOR HIS ASSISTANCE IN THIS WORK.

1.

AT Thee JOVAH this work I will begin,
Inſpire mine heart, and alſo guide my pen:
Teach me to teach, and to publiſh the ſtory
Of thy moſt great workes, to thy praiſe and glory:
ouchſafe on me in thy mercy a look,
hat with thy praiſe I may emboſſe my book:
y heart anone ſhall godly matter frame,
hou ſhalt glade it with thy glowing flame:
ſhine on me with thy bright countenance,
nd make thy beams through my bowels to glance;
h, let not from me thy good ſprit depart,
hat with thy Saints I here may act my part.

2.

) Mighty GOD, who all things underprops,
Refreſh mine heart with thy cleare ſilver drops,
ike Zion hill, in a faire May morning
angled with dew, that I thy praiſe may ſing:
purge my ſoul, my droſſie ſprits refine,
ne empty breaſt fill with thy breath divine:
nceive in me, and after bring to birth
erſes moſt ſweet, which I may warble forth;
uble thy ſprit on me, LORD, I thee call,
ah like let *mercies mantle fall*:
verſe begot in paine, and borne in pleaſure,
them containe of thy praiſes a Treaſure.

Grant

Grant unto me that in my ſacred layes
I may expreſſe the glory of thy wayes,
O bleſſed Lord, who hearts and reines doſt try,
Make thou my thoughts to ſoare, and cut the sky;
My muſick meene accept, and with a look
Of mine incenſe receive this little ſmooke:
The widowes mites get thy more large report,
Then Hecatombes of the richeſt ſort.
O Lord of love, my ſoul with mercy fraught,
And take in good part this poore Char-coale draught
All foggie miſts, and ſable clouds expell,
That I thy praiſe unto the world may tell:
Reveale to me Salvations ſacred things,
Seal'd in the Casket of the King of kings.
O Jeſus Chriſt, be thou my ſure refuge,
Who bare the doome of that Italian Judge.

3.

O gracious God, now teach me to compile
An uſefull work; with grace now ſteel my ſtile,
That whoſoever reads this book he may
Reape profite, I comfort, thou praiſe for ay.

The uſe of this Booke.

CONſider this who doſt theſe verſes read,
Heer is a Garden, both with Howre and weed
The pleaſant Roſe *heere ſmelleth fragrantly,*
The ſtinking Hemlock *thou may alſo ſee:*
Heere learne; with godly, godly be in life,
Abhorre all theſe who have beene men of ſtrife:
Example good follow, but ſhun abuſe;
By Gods Wiſedome of all theſe men make uſe.

TH

THE GARDEN OF ZION.

ADAM.

Earth.

THis is the man who after sea and land
Was made of Earth by great JEHOVAHS hand:
In his *nostrils* He breath'd the breath of life,
And of a *rib* Hee form'd for him a wife:
Within this clay immortall life He placed,
If he by sin had not himself disgraced:
By divine favour He gave him a pledge,
True holinesse, which was His own image:
He in great love did choose him as His heir,

And

And made him of ſo foule a maſſe ſo fair
His great VICE-ROY: yea, His beloved Son,
Perfect and peerleſſe, even a *Paragon*.
But, Oh alas, he did not ſo abide,
But loſt this image by his fooliſh pride,
And unbelief, whereon (as on a rock)
He made ſhipwrack, a ſenſeleſſe ſottiſh block;
That learned Tree, the *Tree of good and ill*,
Abuſde by man, did mankinde ſpoile and ſpill:
When he was well, content he could not ſit,
But loſt us all by a *forbidden bit*;
The lofty wife, and the crafty Serpent,
For Adams fall were Satans inſtrument:
The *ſprite apoſtat* reſiding within,
That *ſpeckled beaſt*, with his ſmooth *damask skin*
The ſimple ſexe deceived craftily,
Aſſuring her with GOD equall to be:
Poor Adam chiefly by her loſt his life,
Who was his *Phœnix*, *Sister*, *Daughter*, *Wife*:
The earth therefore for pleaſant fruits and corne,
Brought nothing foorth but *nettles*, *thiſtles*, *thorne*,
When man did look of fruits to get a feaſt,
The briers and burs did *briſtle up their breaſt*:
The LORD on man no meat then would allow,
Till firſt the ſweat ſhould *bubble on his brow*.
He who before was holy, meek, and wiſe,
A fool by ſin, was thruſt from paradiſe,

A glor

A glorious *Park*, wherein (without all tearm)
He might have dwelt, if he had pay'd his *Farm*.
But now disgrac'd for disobedience,
To dwell in *Eden* he hath not licence:
The *tree of life* to him may not affoord
Her fruit; A *Cherub* boasts him with a sword:
Nine hundred, and als thirty years he lived,
Immortall first, at last for sin he died.
Thus he whom satan by sin did deceive,
A *slimy Burgar* was laid in his grave.

The Use.

When thou hast sinn'd, beware thy selfe to hide,
In Adams fall behold the fruits of pride,
Of strong made weak, of wise become a foole,
Gods character cancell'd with griefe and doole,
Great sweat of browes, no rest untill our bones,
Be cooped up in a cold heap of stones:
Oh that our sense as *the spiders could be,*
Which starts as soone as stirres the buzzing flie,
Within her web; Oh that we could begin
To feele, to hate the least approach of sin.

EVAH.

Living.

ISHAH of man was after call'd EVAH,
From life by ADAM direct'd by JOVAH
She of a rib was made the first woman,
Who by her pride brought many woes to man
Mans *other self*, his love, his help, his wife,
With the serpent was cause of all the strife:
For such a fault, her poor condition
Was paine in birth and great subjection:
But heere her comfort in her greatest need,
The Womans seede shall bruise the serpents head:
The *Son of Marie*, Jesus Christ our Lord,
'Twixt God and man shall make a blest accord.

The Use.

Let EVAHS *fall vaine vvomen terrifie,*
And teach them all to love humilitie:
Blest be her seede vvho us restor'd againe,
And of our sins unreel'd the snarled skain.

CAIN.

Possession.

FIrst borne of man, name from possession,
A sacrificer by profession:

hy browe did fall with an envious eye,
ecause the Lord prefer'd *Abel* to thee:
hou of *Abel* a bloody murderer
ecamst, who should have beene his best keeper:
ecause his blood doth cry aloud to me,
hou on the earth a vagabound shall be.

The Use

y Cains *madnesse thou may clearely try*
hat monsters lurke in the sinne of envy:
inne soone is done, but after comes the smart,
vagabound, all trembling at the heart,
len sinne in secret, but God keeps accounte
his exchequer how their sinnes do mount.

ABEL.

Vanitie.

THou second Sonne, thy name is vanitie
Thy Hebrew name did so foretell to thee:
hy cruel brother through envy and strife
thy faire youth bereft thee of thy life:
ods holy worship thou didst not neglect,
thy service JEHOVAH had respect:
hough in thy youth of death thou trod the path
t still thou lives renowned for thy faith.

The Use.

It is no wonder by envie and wrath
To see just men unjustly put to death,
Most blest is he whose heart base slimy he
Surmounting, towards his creature leaps:
Strive with Abel *to dwell above the or*
Whose restlesse dance no stop at all disturbs:
Be like Abel that yee abode may make,
In shineing robs *above the Zodiack.*

LAMECH.

Diminished or depauperat.

THou bragging LAMECH of vaine Cains
To boast and kill thou didst thy self sola
Thou fear'd not God, nor shamefull infami
Of all thou first liv'd, in polygamie:
Foole with two wives thou led a sinfull life
ZILLAH the shaddow, but ADAM the wif

The Use.

In these hardly great courage shall yee si
Whose words are brags, and vaine bubb
vvind:

he deepeſt floods do run moſt quietlie,
With ſilver ſtreames to carry to the ſea;
But naughty brookes in broken ſtreames do guſh,
And roaring downe the horned cliff do ruſh.

SETH.

Set or appointed.

NOw welcome SETH, for ADAM a third Son,
Set and *appointed* to fill ABELS roome,
hy godlineſſe did many ſoules refreſh,
f thee came Chriſt, our Lord after the fleſh.

The Uſe.

od rich in comforts can his Saints relieve;
f he take one, he can another give:
f croſſes come which do our comforts marre,
od can anone ſend joyes to eaſe our jarre.

ENOCH.

Sorrowfull.

O Deare to God with *ſorrow* in thy name,
Thy heart was griev'd to ſee the worlds ſhame:

While

While CAINS race provoked God right sore,
Thou walk'd with God, and so was seen no m

The Use.

Learne heere thy life, at Gods service to spe
An holy life brings to an happie end:
Balam *may wvish the righteous death to*
But, he profane, that day shall never see.

METHUSELAH.

Emission dart or death.

THy name is *death*, *emission*, or *dart*,
By it ENOCH foretold the worlds smart.
As some esteeme the last yeere of thy life,
God with a flood did end this worlds strife:
To longest life of all thou didst attaine
Nine hundred yeares thou liv'd and sixtie nine

The Use.

Let all men learne their few years well to spe
For longest life at last will have an end:
He who strouts now, in grave shall soone be co
What is mans life but a tale that is told?

NOA

NOAH.

Reſt or comfort.

SOn of LAMECH, Son of METHUSELAH,
Thou for GODS comforts called was NOAH:
The LORD ſaid LAMECH curſde hath ſea and land,
This Son ſhall be a reſting for our hand:
In this mans time the bad and faithfull ſeed
To mariage moſt vilely did proceed:
While all men ſpoil'd were with corruption,
This man was juſt in his generation:
God with his comforts did his ſoul refreſh,
When he intended the end of all fleſh:
Thy vertues, NOAH, I can not expreſſe,
Thou wiſe preacher, herauld of righteouſneſſe:
Whil'ſt in the deep all others death did ſuffer,
Thou ſafely lived in *an Ark of Gopher.*
Thy ſelf, thy wife, alſo thy children three,
With their three wives were in that *houſe of tree*:
The haughty ſtreame this houſe did high exalt,
Which at the laſt on *Ararat* did halt
The *Rav'n*, the *Dove*, NOAH did forth command,
Two ſcouts to ſpy if there was any land;
At laſt the *Dove* (to tell him of reliefe)
Brought in her mouth *of an olive a leafe.*

When

When floods were paſt, by Gods mercy divine,
NOAH began to plant a pleaſant vine.
But (Oh) that great *herauld of righteouſneſſe*,
Was plunged in moſt filthy drunkenneſſe;
Againſt JEHOVAHS great commandement,
He voide of ſenſe, lay naked in his tent:
Nine hundred and als fiftie yeeres he liv'd,
Juſt in two worlds, at laſt by death bereav'd.

The Uſe.

Let good men learne all ſins alwayes to ſhu
And not to ſtaine a life that's well begun:
Fy oh, alas, that for a drinke of wine
This great Herauld (whoſe vertues bright
ſhine)
Should have forgot his GOD ſo ſpedilie,
VVho had him ſav'd within his houſe of tree
Fy, that he ſhould have blotted his good na
By lying naked in his tent with ſhame,
Before the face of his three children deare,
VVhoſe life ſhould them have taught the Lo
to feare:
Behold how ſoone the life of the godlie,
VVith ſin (as with a damp) may darkned bo

f one fault let not drunkards make a safe-
guard,
r once drunke makes not man to bee a
drunkard.

SEM. JAPHET.

Fame. *Beautie.*

EM, Son of NOAH, first in dignitie,
The noble Jew hath his descent from thee:
hy Godlinesse, thy Glory, and thy Fame
y JOVAHS pen are written in thy name:
APHET, Beautie, thou hast the second place
o dwell with SEM the LORD GOD grant thee
grace:
wo blest Brethren, right noble was your fact:
n cov'ring NOAH yee turned your back:
ight worthy Sonnes, eternall is your fame,
n modestie yee hid your fathers shame.

The Use.

Heere children learne your parents to respect;
God shall you blesse, and all your wayes direct,
And you preserve, that no man do you wrong,
On earth he shall your happy dayes prolong.

HAM.

HAM.

Hote or black.

HOt as hells fire, coal-black, even like the devill,
Profane villain, taught onely to do evill;
O curſed HAM, thou full of wicked neſſe,
Becauſe thou ſpy'd thy fathers nackedneſſe,
Becauſe his ſhame thou ſcorned with thine eye
Servant of ſervants thou ſhalt ever be,

The Uſe.

Curſ'd is that ſonne that ever he was born
That ſets himſelf his parents for to ſcorne
An Elf, not man, he called well may be
Who takes delight his parents ſhame to ſe

NIMROD.

A Rebell.

NIMROD thy name is as much as rebell,
Whom ſome eſteeme cheef builder of Ba
This man of HAM (as holy writs record)
A mighty hunter Was before the LORD.

The Use.

on this earth thou be a mighty man,
eware with Nimrod *to play the tyran.*
hough men set up most high and stately towrs
uch Castles will not keep them from GODS
showres.

ABRAM.

Father high.

ABRAHAM.

Father of a multitude.

BEhold the Sonne of ancient TERAH,
The faithfull husband of godly SARAH:
This *Father high*, was first called ABRAM
For *multitude* turn'd into ABRAHAM:
Looke up, said GOD, and count these starr's most hie,
Of thy Children such shall the number be:
Be *perfect*, walk in my commandement,
I mind with thee to make a Covenant:
When *Amraphel* was King of great *Shinar*,
The mightie *Arioch*, King of *Ellasar*,

Chedarlaomer

Chedorlaomer of faire *Elam* King;
And *Tidal* Prince, of Nations did bring
A great Armie, with boast against *Bera*
King of *Sodom*, as als against *Birsha*;
Gomorrahs King, and *Admahs Shinab* stout,
Who armed with great forces then came out;
And als against the *Zeboims Shemither*,
And *Belahs* Prince came all these Kings toget
In bloody war, these foure Kings against five
Came to the fields, and in battell did strive;
But Sodoms men were forc'd to turne the back
Their foes some kill'd and some captives did ta
Among whom was LOT nephew of ABRAM
Who to help Sodom unto battell came:
When ABRAM heard this, he in continent
Did cry for armes, and to the Battell went
With his servants, three hundred and eighteen
Who in his house well trained up had beene:
He among these (as a stout Generall)
Did rout his foes, and LOT rescu'd, and all
His goods, and captives which they tooke awa
He back againe did bring without delay;
Then met him (by a providence divine)
Melchisedeck, who brought him bread and wine
And blest him, after he had given that feast,
For *Salems* King he was, and the Lords Priest:
Unto him ABRAM in that blessed day

Wit

Vith cheatefull heart the tithes of all did pay:
3ut as for ſpoile nothing I will he ſaid
eſt SODOME ſay, I ABRAM rich have made.

The Battel of *Abraham*, againſt *Amraphel*, King of *Shinar*; Arioch, *King of Nations*, *wherein he reſcued his bro-* ther Son *Lot*, who had beene taken priſoner by them.

This Paraphraſe was made in verſe by the Prince of Engliſh Poets, JOSHUA SYLVESTER.

ABRAM perceiving now the Army neer,
By their own Fires; 'gan thus his Troups to cheer:
Souldiers (ſaid he) behold, this happy Night
Shall make amends for that diſ-aſtrous Fight
Was fought in *Siddim*, and acquittance cry,

For

For *Sodom*'s ſhame, and *Lot*'s captivitie:
Me thinks, already Victory (adorn'd
With Bowes, and Blades, and Casks, and Cro
return'd
From th' Enemie, on our triumphant ſpears
Erecteth Tropheis far more rich then theirs:
Me thinkes, already on our gliſtring Creſts,
The glorious Garland of the Conqueſt reſts;
Our way to vertue lyes ſo ſmooth and plain,
With paineleſſe Honour, and unvent'red Gain
This hoaſt, you ſee, is not the valiant Troup
That ſtript *Gomorrha*, and made *Segor* ſtoop;
That *Jordan*, *Inde*, and *Euphrates* admire;
But a foule Heard of Swine wall'wing in mi
Regard them as they are, not as they were:
See but their ſloath, do not their number fear:
He that's aſleep is dead, and he that's dead
Bites not (they ſay): What have we then
dread?
Why ſtay we, Lads? already down they are.
Their throats be naked, and their boſoms bare;
Their lives lie proſtrate heer at our command;
And Fortune cals but for your helping hand.
Come, follow me; rather, the *Lord of Hoaſts*
(Terror of Tyrants) who through all the Coaſts
Of all the Earth confoundeth (with a thoug
All worldly power, and brings mens plots
nought:

ome (happy Troup) follow with one accord
h'invincible brave Standart of the Lord.
This said; eft-soons I wot not what a grace,
What divine beam reflected on his face:
or as in March, the Serpent, having cast
His old foule skin, crawls from his hole full fast,
lisles, and stings, and stares us in the face,
nd (gold-like) glistring, glides along the grasse:
o Heav'n enspires fresh vigour in each part,
His blood renews, his heart doth take new heart,
A martiall furie in his breast there boyls,
His stature seems more taller then yer-whiles,
Youth paints his cheeks with Rose and Lilly Dies,
A lovely Lightning sparkels in his eyes;
o that his gallant Port and gracefull voice
Confirms the faintest, makes the sad rejoice.
Then, on the Camp he sets, where round about
Lie mingled Carrs, and Horse, and Men that rout:
Rest seizeth all; (and wanting what is fed)
The fire it self slept in his ashy bed.
Th' *Hebrews* the-while laid-on on back or brest,
Or arm, or side, according at their rest
To th'ground had bound them: and those lives bereft
The which Death's Image in an Image reft.
Heer, one beheaded on a Trunk of Pine,

Pours

Pours-out at once his gore, his ghoſt, and wi
The full Helm hops, and with a voice confuſe
Murmurs, as if it his fell Fate accuſed.
Another, taken by inchanting ſleep,
Mid Pots and Cups, and Flagons, quaffing de
Doth at a wound, given in his rattling gorge
The Wine againe in his owne Cup diſ-gorge,
Another, while ingeniouſly he playes
Upon his Lute ſome paſſing-pleaſing Layes,
Sleep ſeales his eyes up with a gloomy cloud;
And yet his hand ſtill quavers light and lowd
But, at the laſt it ſinks; and, offring fair
To ſtrike the Baſe, ſtrikes but the empty aire
His ſoul deſcending to th' Infernall Coaſts,
Goes to conclude his Song unto the Ghoſts:
Dolefull it was, not for the Argument
(For't was of *Love*) but for the ſad event.
Another wak'ned with thoſe lowd alarms,
Starts-up, and groapeth round about for arms
Which, ah too ſoon he findeth, for his part:
For a keen poignard ſtabs him to the heart.
Like as a Tigreſs, having with the gore
Of Buls and Hiefers made her ſpots the more
And pav'd a Plain with Creatures mangled lim
Views on each ſide her valiant ſtratagems,
Treads on the vanquiſht, and is proudly-ſad,
That no more Foes, nor no more Maw ſhe had

th' *Hebrew* ſtalking round-about the ſlain,
raves (but it boots not) and would very fain
hat thoſe dead bodies might their ghoſts re-gather,
r that thoſe mountaines would produce him (rather)
ome Foes more wakefull, that more manfully
blood-drown'd Valleyes might his valour try.
Amor's three ſons did no leſſe ſlaughter make;
bram for zeale, they but for furies ſake:
his nails a Souldier with his Sword to th'ground;
hat, at a blow, th' heads of two Heads diſcrownd.
his underneath a Chariot kils the driver:
hat, lops off legs and arms, and heads doth ſhiver.
The Tents already all in blood do ſwim,
uſhing from ſundry Corps, from ſeverall lim.
brief, ſo many ravening Wolves they ſeem,
ithin whoſe breaſt, fierce Famine biteth keen,
ho ſoftly ſtealing to ſome fold of Sheep
While both the Shepheard and his Cur doth ſleep)
urbuſh their hungry teeth, tear, kill, and prey
pon the beſt, to eat and bear-away.
Yet, at the length, the vanquiſhed awake,
nd (re-ary'd) the Victors under-take;
utting the three proud *Amorites*, to flight,
ho but for *Abram*, had bin routed quite.

Sleep, sleep (poor *Pagans*) sith you needs
dye,
Go sleep again, and so dye easily,
Dye yer ye think on death, and in your Drea
Gasp-out your soules; Let not your dazled b
Behold the hauock and the horrour too
Of th' Execution, that our Swords shall do
Hacking your bodies to heaw-out your bre
Yer Death, to fright you with a thousand dea
Said *Abraham*: and pointing every word
With the keen point of his quicke-whirled s
(As swift in doing, as in saying so)
More fiercely chargeth the insulting Foe,
Than ever storm-full cloud, which fed
water's
Thin moist-full fumes (the snowy mounta
daughters)
Show'd heaps of hail-shot, or pour'd flood
rain,
On slender stems of the new tender Grain:
Through bloud, and blades, through danger,
and death,
Through mangled Corps and carrs he traverse
And partly in the shock, part with the blowes,
He breaketh in through thickest of his Foes,
And by his travell topsi-turneth then
The live and dead, and half-dead horse and

is bright-keen Fauchin never threats, but hits;
lot hits, but hurts; nor hurts, but that it ſplits
ome privie poſtern, whence to Hell (in Poſt)
ome groaning Pagan may gaſp out his ghoſt:
le all aſſayls, and him ſo brave beſtow's,
hat in his fight he deals more deaths than blows.
As the North-winde, re-clearing-up the front
f cloudy Heav'ns, towards the South doth hunt
he ſhowr's that *Auſters* ſpungie thirſt exhales
ut of thoſe Seas that circle *Orans* wals:
o where-ſo-e're our *Hebrew Champion* wield
is war-like weapon and his gliſtring ſhield
Whoſe glorious ſplendor darts a dreadfull light)
ll turn their backs, and all be-take to flight:
rgetting Fame, Shame, Vertue, Hope, and all
heir hearts are don, and down their weapons fall:
r, if that any be ſo ſtrangely-ſtout
s not to faint, but bravely yet hold out,
as! it boots not, for it cannot ſtop
e victory, but haſt his own miſhap.
ut in what Fence-ſchoole, of what Maſter, ſay,
ave Pearl of Souldiers, learn'd thy hands to play
at ſo ſundry weapons, ſuch paſſados,
ch thruſts, ſuch foyns, ſtramazos: and ſtoccados?
ſon of that mighty God, whoſe ſacred might

Made Heav'n and Earth (and them so bra
bedight)
Of meerely nothing: of that God of Powr
Who swore to be thy Target and thy Towr:
Of that high God, who fortifies the weak,
Who teacheth his, even steely bowes to break
Who doth his Childrens zealous hearts inflam
But daunts the proud, and doth their cou
tame.
Thy Sword abates th'armed, the strong
stout;
Thou cleav'st, thou kill'st: The faint disar
rout,
The lightning of thine eyés, thy voices thund
And thy stern dreadfull port confounds wi
wonder:
Death and Despair, Horror and Fury fight
Under thine Ensignes in the dismall Night:
Thou slayest this, and that thou threat'st as m
This thou pursu'st, that thou disdain'st to touc
In brief (thou blest Knight brave) thou q
at once
Valiant and vile, arm'd and unarmed ones.
Heer, thine even hand (even in a twinck
trice)
In equall halves a Pagans head doth slyce:
Down on each shoulder looketh eyther half

o gaze upon his gaſtly *Epitaph*,
lines of blood writ round about him fair,
nder the curtain of his parted hair.
leer, through a Jerkin (more than Musket proof)
lade twelve-fold double of Eaſt-countrey Buff,
lean through and through thy deadly ſhaft doth thrill
gyants bulk; the wounded hulk doth reel:
he head behind appears, before, the feathers:
nd th' Ethnick ſoul flies both waies out togethers:
leere thou doſt cleave, with thy keen fauchins force,
he Bards and Breaſt-plate of a furious Horſe,
o ſooner hurt, but he recoyleth back,
Vriting his fortune in a bloody track:
hy barbed dart, heer at a *Chaldee* flyes,
nd in an inſtant lardeth both his thighes,
Vhile he (blaſpheming his hard ſtars and ſtate)
lops (Like a Pie) in ſtead of wonted gate.
Now Lot (the while) eſcapt from Elams hands,
ree from the burden of his yron bands;
Vith juſt revenge retorts his taken wrong,
lis feet grow ſwift, his ſinews wexen ſtrong,
lis heart revives; and his revived heart
upplies new ſpirits to all and every part.

And

And as a wilde and wanton Colt, got out
Of ſome great Stable, ſtaring ſcuds about;
Shakes his proud head and creſt, yerks out heels,
Butts at the ayre, beats on the humble fields,
His flying ſhadow now purſues amaine,
Anone (amaz'd) flies it as faſt againe,
Againe beholds it with ſelf-proud delight,
Lookes on his legs, ſets his ſtiffe taile right,
And neighs ſo loud to Mares beyond the Moun
That with the noyſe the neighbour hills re ſound:
So, one while *Lot* ſets on a Troop of Horſe,
A band of Sling-men he anone doth force,
Anone he puſheth through a Stand of Pikes,
A wing of Archers off anon he ſtrikes,
Anone he ſtalks about a ſteepfull Rock,
Where ſome, to ſhun deaths (never ſhunned ſtroak,
Had clambred-up; at length a path he ſpyes,
Where up he mounts, and doth their Mount ſu priſe;
Whence, ſtones hee heaves, ſo heavie and huge,
That in our Age, three men could hardly bouge
Under whoſe weight his flying Foes he daſhes,

d in their fleſh, bones, ſtones, and ſteele hee paſhes:
metimes he ſhoots, ſometimes he ſhakes a Pike,
hich death to many, dread to all doth ſtrike.
me in the breaſt he wounds, ſome in the backs,
me on the hanch, ſome on the head he hacks,
: heaws downe all; and maketh where he ſtood
Mount of bodies in a Moat of blood.
At length the PAGANS wholly left the place.
ıen both Sides ran; theſe chaſed, thoſe to chaſe:
ıeſe only uſe their heels; thoſe heels and hands:
ıoſe wiſh but a fair way: theſe that the ſands
'ould quickly gape, and ſwallow quick to Hell
hemſelves that fled, and them that chac't ſo fell:
heſe render nought but blows; thoſe nought but blood:
oth ſides have broak their ranks: pel-mel they ſcud;
hoakt up with duſt, diſordered, diſ-aray'd:
either Command, Threat, nor Intreat obey'd.

Thou

Thou that (late) bragdst, that thy wh
Wormly brave
Could dry-foot run upon the liquid Wave,
And on the sand leaving no print behinde
Out-swifted Arrows, and out-went the Win
With a steel Dart, by ABRAH'M stifly sent,
Art 'twixt thy Cuirace and thy Saddle slent:
And thou that thrice, neer *Tigris* silver source,
Hadst won the Bell, as best in every Course,
Art caught by LOT, and (thrild from side
side)
Looosest thy speed-praise, and thy life beside.
It seems no Fight, but (rather as befals)
An execution of sad criminals:
Who-so escapes the sword, escapes not so
His sad destruction; or, if any tho
Escap't at all, they were but (few at least)
To rue the fatall ruine of the rest:
For th' Uncle and the Nephew never lin,
Till out of CANAAN they have chec't th
clean:
Like to a Cast of Falcons that pursue
A flight of Pigeons through the Welkin bley
Stooping at this and that, that to their Louve
(To save their lives) they hardly can recover

ABRAH

BRAHAM after feasted Angels three,
Whom SODOMS cry brought from the
Heavens hie;
ile he with GOD was walking in the way,
SODOM, GOD thus in him self did say,
m this good man I will no more conceale
whole purpose: to him I will reveale.
is is mine earand SODOM to destroy,
their vile sins I can not heare the cry:
RAHAM at this speach began to plead,
r to save these that godly were indeed,
spake for SODOM in humilitie,
d brought the great GOD to ten from fiftie:
t LOT alone was found; therefore in ire.
D burnt these villains with a *brimstone-fire*:
hile to this man GOD promisde a reward:
hold, said he, such things I not regard:
hat shall I do with great heaps of riches?
hat wilt thou give since that I go childlesse?
hat comfort have I to be heere or there?
his ELIEZER, he must be mine heire.
ot so, said God, I speake the veritie,
s Stars in number so shall thy seed be:
irst unto him wilde ISHMAEL was borne,
ho was cast out both for his pride and scorne;
ut after him came ISAAC at the last,
Son after SARAHS *custome* was past:

GOD

GOD for ABRAHAMS faith to exerciſe,
Commanded him his Son to ſacrifice:
He ſuddainly (with timber, fire, and ſword,
Went to obey his great Creators word:
While he did lift his hand to bring the ſtroake
Spare, ſpare, cry'd GOD, thine only Son ISAAC
Thy faith to me hath ſhown what I would
Give me the *Ram* that caught is in the buſh:
Becauſe heere God did ABRAHAM ſolace,
IEHOVAH-JIREH called was the place:
After that SARAH ended had her life,
He took KETURAH for to be his wife;
To her children he gave gifts for partage,
But for ISAAC reſerv'd the heritage:
At laſt he di'd, after that he had beene
Of yeers a hundred, threeſcore and fifeteene.

The Uſe.

Learne heere of good Abraham *not to feare*
To give to GOD what is to us moſt deare:
He was renown'd both for his workes and faith
Let all men ſtrive to walk in the ſame path,
That they at laſt may get a heavenly crowne,
And with Abraham *at Table ſit downe.*

SARA

SARAI.

My Miſtreſſe.

SARAH.

Miſtreſſe of a multitude.

MY Miſtreſſe *Sarai*, *Sarah* multitude,
The letter (H) a promiſe doth include:
ren thou was untill thy cuſtomes paſt,
great JOVAH brought *Iſaac* at the laſt:
en GOD did ſpeake thou *leugh behinde the doore*,
s was thy fault, thou was reprov'd therefore:
er thy *Smiling Smelling* of thy ſcorn,
D made thee laugh after *Iſaac* was borne:
s grave matron in houſe the moſt time ſpent;
ere is *Sarah*? behold her in the tent:
Kiriatharbah Sarah ſick and pale,
aſt by death laid down her mortall vale.

The Uſe.

women all both old and young heere learne,
love their tent more then the wine taverne:
is moſt ſeemely that when any come
ſeek them, then they finde them at their home:

The

The whoores marke is, as Solomon h
try'd,
Within the house her feet do not abide.

ISHMAEL.

God shall heare.

ABRAHAMS Son, which *Hagar* first bear,
Doth signifie that *God the Lord shall heare*:
In younger yeares to scorne thou soone began
To persecute, to live like a *wild man*:
Cast out, said *Sarah*, this fool full of rage,
For with *Isaac* he shall have no partage.

The Use.

Take heede, O Youth, bee not like this s
lorne,
Who wanting grace earely began to scorne:
Fy on vaine man, who to scoff slily slips
With mouth awry, and his wide yawning
lips,
No surer signe to be burnt with hells fire
Than on this earth to sit in scorners chire.

ISAAC.

Laughter or joy.

Behold and see, *Isaac* a joyfull name,
Which brings laughter to all that heare the same,
r from his loins (as Scripture doth record)
me JESUS CHRIST, our onely KING and LORD.
DD was his *fear*, he liv'd a holy life,
o concubine; *Rebeccah* was his wife:
s first Son *Esau*, by his venison
id still conquere his best affection;
t great JOVAH, by *Jacobs Kids* did move
im to bestow the blessing on his love:
o blesse *Esau* he doth what he best can,
t his blinde eyes can not discerne the man:
s hearing eare soone *Jacobs* voice did know,
t the *Kid-skinnes* said sure, this is *Esau*:
e living long after his eyes were lost,
ld full of dayes at last gave up the ghost.

The Use.

o be profaine, to ravell eke forbeare,
earne of good Isaac the great God to fear:

Too

Too many luske in ſloath *and loſe that gai*
At firſt they wex, at laſt they do but wain
Let us therefore our falſe hearts ſift ſo neer
That of ſuch guilt, the Lord may hold us cl
In good Iſaac *this comfort men may finde*
That good men may be dumb, or deaf, or bl

REBEKAH.

Fat, luſtie.

REBEKAH fat, and in body luſty,
A wife for *Iſaac* pleaſant to the eye:
Bethuels Labans fathers brothers love
Her heart to ſtay from *Iſaac* could not move:
Heare now, ſaid they, the Damſells yea or no;
I will, ſaid She moſt gladly to him go.
She meeting *Iſaac* in the evening tide,
Under a vaile her comely face did hide;
She lighted down with moſt hearty ſubmiſſion
Her vaile declar'd her moſt humble ſubjection
She feared GOD, She loved the right path,
Her ſoule abhor'd the vile idoles of *Heth*:
The Sprite of GOD her holy heart did move,
To like the Lad, whom GOD himſelf did lo
Iſaac lov'd *Eſau*; She lov'd *Jacob* beſt,
The man whom GOD allowed to be bleſt:

wonder how a woman this could finde
herein *Iſaac God ſeer* was ſo blinde.

The Uſe.

hold how GOD to baſer will reveale,
hat which he will from cleare ſeers conceale:
is graces where he likes do ſpring and ſprout,
loſt free he is elſe where to ſend them out:
he weak ſt veſſell he for his ſervice
n ſteele and ſtrengthen, without prejudice.

ESAU.

Made, perfected.

BEhold Esau made perfect like a Lade,
Of greater ſtrength, not weakly like a Babe:
his great ſtrength a paſſage he did finde,
nd left poor *Jacob* at his heels behinde:
ed he was; now heare the expoſition,
holerick cruell without all compaſſion:
he *red Dragon* to all did ſignifie,
hat redneſſe is a ſigne of crueltie:
hile other babes are borne both ſmooth and bare,
ll of him was like a mantle of haire:

What

What others say, from you I will not hide,
The Greek translateth *all like a rough hide*:
This man profane, as is in Scripture told
His birthright spent, yea, it for *potage* sold:
This *Belly-god* to his eternall shame
From *red potage* got *Edom* for his name:
Hated of GOD, profane in all his cariage,
With godlesse *Heth* he matched in his mariage
He liv'd a Prince, sojourning in Mount *Seir*
He turn'd his back upon his *fathers fear.*

The Use.

Beware with Esau *for an earthlie thing*
For back or belly, to losse the blessing:
Better it is in open field to ly,
Quiv'ring for cold no cov'ring but the sky
Pinch'd with famine like a pale feeble wig
Then for this earth Gods good blessings to sl

JACOB.

The heele.

HEere is the man so called from the heele,
Who for wrestling was called *Israel*
Belov d of GOD, as soone as he began,

Prince with God, that ſhould prevaile with
man:
ie youngeſt twin, beloved of his mother,
it for GODS grace diſdained of his brother:
hen he bleſſed perceiv'd his brothers eye
arkling with fire, to *Laban* he did flie:
lodge at home for him it was not ſafe,
paſt *Jordan* a poore man with his ſtaffe;
this journey he lighted on a place
, called *Bethel*, becauſe of GODS grace:
ladder there he ſaw in his good dreame,
oſe top did reach unto the Starrie Heav'n:
this ladder the Angels Sprits of love
nt down and up, JEHOVAH ſtood above;
m thence he ſpake to *Iacob* in his dreame,
n thy GOD, Who am the GOD of Heav'n;
s land ſhall thee and als thy children ſeede,
will give to thee and to thy ſeede:
ill thee bleſſe with great poſteritie;
all the earth in thee ſhall bleſſed be:
ile this wreſtler who in wreſtling did weep,
rd thus GOD ſpeak, he wakened out of
ſleepe,
heart trembled, and pale was all his face
e ſaid afraide, *how dreadfull is this place?*
mble all, moſt fearfull is this dreame:
is Gods houſe, this is the gate of Heav'n:

At last he came unto the land of *Padan*,
Where for a space he served uncle *Laban*:
In faith and truth he serv'd with all his migh
Spent with dayes heat, and with *the frost night*:
For labour *Laban* did his daughter sell,
But blear'd *Leah* he gave for fair *Rachel*;
To serve seven yeeres the bargan had made,
For *beautie*; but the *bleare eyes* came to bed:
Jacob at last to make all oddes even
Resolv'd for *Rachel* to serve other seven:
Of *Labans* service at last he wearie,
With both his wives constrained was to flie
Then uncle *Laban* hotly him pursu'd.
But great IEHOVAH his servant rescu'd:
GOD came to *Laban* in the night, and said,
Take heede to speake to *Jacob good or bad*:
My daughters to *Jacob* was *Labans* word,
Are like poore captives taken by the sword:
What hast thou done? wherefore didst thou flee?
In so doing thou hast done foolishly:
Behold one thing, which meriteth the rods,
Thou art a theefe, *why hast thou stolne my gods*
Why hast thou thus of my love made a rent?
Behold they are stolne and hid in thy tent:

From tent to tent, last he came to *Rachel*,
But where they were these dumb gods could not tell:
At last *Laban* no more would *Iacob* grieve,
But to returne, resolv'd to take his leave:
For *Rachels* sake and *Leahs* he did grant
To make with *Iacob* a sure Covenant:
Of many stones they made a goodly heape,
Upon the which they did together eate:
This heape of witnesse by godly Jacob
In Hebrew tongue was called GILEAD:
But this great heap in words of SYRIA
LABAN called *Jegar Sahadutha*:
After kissing, and blessing for a space.
His children, LABAN return'd to his place.
When this was past, behold ESAU with boast,
But God did meet his servant with an hoast:
When this was done, the great God eternall
Wrestled with Jacob long in *Peniel*:
They strove all night unto the light of day,
Now let me go to JACOB God did say:
No, said JACOB, a blessing first appoint
To me, whose thigh thou hast thrust *out of*
joint:
Thy name, said God, hence ISRAEL shall be;
Prevaile with man, thou hast prevail'd with me.
Behold now *Esau* with foure hundred men,
Behold also the love of these brethren;

Behold JACOB ſeven times hee bowes knee;
ESAU him meets, and kiſſeth lovingly:
They weepe, they kiſſe, in others armes goe,
ESAU content, will be no more a foe.
Is this feare paſt, a new ſorrow doth come
His dear *Dinah* defil'd by *Hamors ſonne*:
How his two ſons did make his name *to ſtink*
By *Sichems* blood, it hurts my heart to think
He purg'd his houſe of all idolatrie,
Their idole gods he *hide under a tree*:
As he did paſſe from *Ephrath* to *Bethel*,
Death came and tooke from him his fair *Rach*
From this ſorrow having a little breath,
Behold another by his fathers death:
REUBEN his ſonne defiled had his bed
As though with bread, he was with ſorrow fed.
This prickt his heart, and this his bowels ſm
When he did ſee good JOSEPHS *bloody coat*
This holy man ſo toſſd with griefe and ſtrife,
Paſt ſo the few and ill yeares of his life.
At laſt on bed moſt ready for to die,
To all his ſonnes he left a *Legacie*;
To ſome reproofs, to ſome comforts moſt ſw
When he had done, he *gathred up his feet.*

The Use.

serve how God of twins can one forsake,
nd th' other chosse, ev'n for his mercies sake:
s one he did love, because it did him please,
th' other he abhorr'd to cast his eyes,
hated infant, an abhorr'd Esau.
fore that ever this worlds light he saw.
Jacob *learne to get thee hastilie*
rre from an Esaus *wicked companie,*
ith staffe in hand, *where God shall thee direct,*
r wicked men most hurtfully infect.
Jacob *learne when thou begins to pray,*
wrestle well, and not let God away
ll he thee blesse, though it were all the night;
cob *prevail'd not till the day was light:*
Jacob *learne, if thou a* Laban *serve,*
lost watchfully his goods all to preserve;
ough he churlish *have not to thee regard,*
hou shalt not faile to get the LORDS *reward.*
learne heere to look for sable clouds of grief,
fore death bring full and finall releefe.

REUBEN

REUBEN.

See a ſonne.

HEre ſee a Sonne, for REUBEN is his nam
With vile inceſt, he did himſelfe defame
Becauſe his ſinne was grievous in Gods ſight,
Of the firſt-borne this REUBEN loſt the right
LEVI, *Judah*, and JOSEPH, for his ſpot,
His Crown, portion, and als his Prieſthood go
Becauſe he weept with a repenting eye,
Let Reuben live, (ſaid MOSES) and not die.

The Uſe.

Great loſſe by ſin yet if we can repent,
The LORD in mercy ſhall make up our rent;
Beware of ſin, flee farre from it anone,
Leſt that thou heare, thy dignitie is gone.

SIMEON.

Hearing.

BEcauſe the LORD did LEAHS prayer heare
She call'd him SIMEON when She did hi
beare:
In MOSES writs ſo far as they us tell,
Of his brethren he was the moſt cruell.

heard not GOD, nor yet good JACOBS voice,
shed much blood he gladly did rejoice;
get of SICHEM his cruell intent,
vilely did abuse GODS Sacrament,
any reading hardly can I try,
by MOSES blessing the rest, past him by.

The Use.

re learne in wrongs thine anger to asswage,
DS pen doth curse all sinfull wrath and rage;
t men beware either to do or think,
t which may make their parents name to stinke.

LEVI.

Joining.

IRth of Children in husbands breasts doth coine
W love, which makes their tender hearts to joine:
r this chiefe cause, as in the historie
manifest, LEAH call'd him LEVI;
ong these tribes this LEVI was the priest,

With

With *Vrim Tummim* on his holy breast:
Becauſe he bare the Sword of cruelt ie,
His race in JACOB *ſcattred* was to be.

The Uſe.

Learne this before to doe ill thou begin,
Divide and ſcarter *are the fruits of ſin:*
The ſins of men great Tribes do ſpoile & ſpill,
For this cauſe ſorrowes them pinch, pierce, thrill:
If we feare GOD, *hee ſuch griefs ſhall preſſe;*
Yea, kill our cares, and calme ſtormes diſtreſſe.
But if we joine with Levi *to ſhed blood,*
To rage and roare, as men in a mad mood
Wee ſhall at laſt with confuſion be cloathed
Wrapped in ſhame, diſperſde, deſpiſde, and loathed.

JUDAH.

Praiſe.

THis is the King, the great God will him raiſe
This is the man *whom his brethren ſhall praiſe*

e ſhall be LORD, his ſhall be the Kingdome,
ntill the time that great SHILOH ſhall come:
his is the man enrich'd with gifts divine,
eth white with milk, and als eyes red with Wine;
oth grave and wiſe he was, as may appeare,
that his ſpeach made for *Benjamin* dear:
iis was his fault from vice he was not pure,
e lay with TAMAR, masked like a whoore.

The Uſe.

t men heere learne, who have received grace,
feare, to faile, and fall into diſgrace:
men be looſe, when as they ſhould be cheſt,
ey may at laſt, fall into vile inceſt.

ZEBULON.

Dwelling.

His is the ſixt, a rich and *good dowry,*
Said LEAH, JACOB now will dwell with mee:
iis younger ſonne then ISSACHAR, and yet
e was before him at the bleſſing ſet,
rich merchant appointed for to be,
ſtately ſhips ſailling on the deep ſea.

The Use.

Observe heere how the great Jovah *comman*
Some to be King, some Priest, and som
Merchands.

ISSACHAR.

An hire.

FIft Sonne of LEAH thy name is a *hire*,
Great rest and ease were chiefly thy desires
When rest and ease to thee were brought
passe,
Betweene two burdens, thou crouch'd like an asse.

The Use.

Take heed, beware, this is a great disease,
To loiter and to seeke our carnall ease.

DAN.

Judgement

THe mightie God his peoples cheefe refuge
Hath set apart this DAN to be a JUDGE:
His enemies he shall pull downe and slay,
Mighty by Wiles, an Adder in the way:

teeth in heeles of horſe he fixeth faſt,
ill flatlings the rider fall at laſt.

The Uſe.

at good for God we cannot doe by might,
: muſt performe it by a holy ſlight.

G A D.

A troup, an armie.

e: A D in thy name is both *troup* and *armie*,
Yet for a ſpace thou ſhalt diſtreſſed be:
time ſhall come when thy dangers are paſt,
t thou thy foes ſhall overcome at laſt.

The Uſe.

re not to ſee good men goe under foot,
laſt the bad ſhall periſh branch and root.

A S H E R.

Bleſſing.

IVOrthy Asher, I can not paſſe from thee,
name containes *bleſſe and felicite*:

None

None ſhall be able thy bleſſings to ſpoile,
Thy bread is fat, thou *dips thy feete in oyle.*

The Uſe.

Heere learne that Jovah *riches doth beſtow*
On ſome, making their Cup to overflow.

NAPHTALI.

My wreſtling.

WHile I behold this *wreſtler* in my mind
I ſee him ſwift, light-footed, like
a *Hinde*;
When in Battell he prevailed by Swords,
In praiſe to GOD he gave right *goodly Words.*

The Uſe.

Heere learne when GOD in war gives victo
With goodly words to praiſe him thankfully

JOSEPH.

Adding.

I Adde to ſpeake of JOSEPH the firſt borne,
Of faire RACHEL, whom grace did m
adorne:

his is the Lad, consider well and try,
or dreams, and coat the object of envy:
rom doing ill his brethren could not sit,
ast Matter Dreamer now into a pit:
y *Reubens* mercie (this poore Isralite)
Vas drawne out, and sold to an Ismalite;
fter by GODS assistance Singular,
n Egypt he was sold to Potiphar,
n that land (by GODS mercy and great might)
le found great favour in his Masters sight;
are in beautie he was and chastitie,
is vile Mistresse on him did cast an eye;
ut no propins could him allure or move,
o yeeld unto that most vile strumpets love;
ecause of this, by a sort of treason,
haste JOSEPH was cast into a prison,
herefore a space he did abide much griev'd
y dreams againe he shortly was reliev'd:
y the first Dreame he restor'd the Butler,
ut by the next he hanged the Baker:
y so doing he conquer'd a great name,
o that Pharo was moved with his fame:
he *ears of corne*, and *kine*, both fat and leane,
ade Pharao seeke the meaning of his dreame;
hough many there in learning did excell,
et none but JOSEPH could the meaning tell;
hen was he high lift up to dignitie,

The

The voice of all was ABRECH, *bow the kn*
When he had to this honour great attain'd
His father and his brethren he maintain'd
At last his father on the bed of death,
Pow'd out this blessing with a holy breath.

JACOBS *Blessing for* JOSEPH.

TO thee, JOSEPH, my heart did mu
clne,
Thou art the bough of a most fruitfull Vine
His brethen, Miltresse, causers of his smart
Like bloody Archers sorely griev'd his heart:
But faith his bow and armes of vertues stro
Abode in strength these enemies among:
It was not his strength, but the arme of Go
The hands of the mighty God of JACOB:
Blessings below, and heav'ns blessings sureli
Blessings of breasts, and wombe belong to t
God shall not faile my blessings to fullfill,
Sure shall they be unto the outmost hill;
Eternall blessings shall come with g eat spee
Like glorious garlands for to crown thine he
Father ISAAC gave great blessings to me,
But greater blessings I shall give to thee.

The Use.

Though many sorrowes godly hearts do wound,
Yet at the last great comforts shall abound:
Though men to prison go, and to the stocks,
Or tossed be, as ships among great rocks,
Or be so greev'd, that they can not a little,
Win but get leave to swallow downe their spettle,
Yet if on God their faith shall fix its eye,
They with Joseph a good outgate shall see.

BENJAMIN.

Son of the right hand.

AT thy birth Rachel was in hard labour,
Therefore thy name was *Son of my dolour*,
At thy birth JACOB his deare RACHEL lost,
When thou wast borne, she yeelded up the ghost:
But *Sonne of sorrow* JACOB did command,
Thee to be cal'd but *Sonne of the right hand.*
NOW BENJAMIN come hither unto me,
That thou may heare what thy blessing shall be:
Thou strong in war thy fiercest foes shall foile,
First overcome, and last divide the spoile.

The

The Uſe.

Without children Rachel *ſhe vvould bu*
Hovv brittle are ſuch pleaſures heere yee
In this bleſſing let all men learne thus fa
That it is God that makes men ſtout in

MOSES.

Dravvn out.

THis Sonne of AMRAM, and of JOCHE
Gods good people through many dan
led;
When he was borne he was a goodly child,
In all his life he was both *meeke and milde*;
From *drawing out* at firſt he got his name,
His vertues after ſpread abroad his fame:
With JOCHEBED three months he did abid
For PHAROS fear ſhe durſt him no more hid
Poore mothers bowels heere behold and ma
She made for him of *Bulruſhes* an Arke:
She made great haſte, and ſtirred well her tim
The Arke with pitch ſhe dawbed, and with ſl
Thus was good *Moſes* ſet upon the River,
In a poore Boat without an Oare or Ruther:
While proud *Nilus* her brinks did overflow,
This *young Boat-man* could neither ſtirre nor ro

Ju

udge ye what griefe poore *Jochebed* did feele
hile she thought of the *Nilus Crocodile*:
hen *Moses* thus did ly among the rush,
ing Pharos daughter came her self to wash
mong the flags, the Ark she did espy,
herein *babe Moses* did weep bitterly.
las, said she, with great compassion,
his is some Babe of th' *Hebrew* Nation:
soone as *Miriam* heard this good saying,
eady was an *Hebrew* Nurse to bring:
en Pharos daughter earnst'ly did desire
chebed nurse, and she to pay the hire:
When he was growen, one day he did espy
man of *Egypt* smiting bitterly
Israelite, both with his foot and hand,
ses him slew, and hid him in the sand:
t afterward he perceiving two other,
Israelite, even smiting his own brother;
th' one he said, God doth not this allow,
ou art perverse in smitting thy fellow.
ho made thee Judge? answ'red this perverse
man,
lt thou me kill as thou didst th' Egyptian.
is matter (said MOSES) is come to light,
refuge is to save my life by flight:
en MOSES from the land of Egypt fled,
o the land of Midian, where he fed,

The flock of JETHRO in a painfull life,
Who gave to him his ZIPPORAH for wife;
In this meane time (as by GODS word we
PHARO the tyran of Egypt did die;
Gods people then their burdens did bemone,
God with respect did heare their sighs and gr
As MOSES fed the flock at Mount SINAH,
There in a fire appear'd the great JOVAH:
The fire the bush did burne, but not consume
VVith shooes on feet MOSES did then pres
For to draw neere; he heard this divine sou
Pull off thy shoes, for this is *holy ground*;
I am the great Almighty Lord he said,
To look on God then MOSES was affraid:
I have said God with much compassion
Seene of my people the great affliction:
On Israels back the burdens deep furrowes
Have made, and now I pittie their sorrowes
Go to that Tyran with thy little rod,
And tell that thou art sent from the great Go
How shall I goe? said MOSES, I thy name
Know not, if thy people enquire the same:
Say thou, said God, by my commandement
I AM THAT I AM hath me surely sent.
Oh, said *Moses*, they will not believe me,
Where will they say, did GOD appeare to the
They shall, said GOD, know that I have thee

ſt downe thy rod, and lo it a ſerpent;
gaine behold a rod it ſhall become:
ſhother ſigne ſhall be in thy boſome:
it in thine hand and ſee it white as ſnow,
nd whole againe, that they may clearely know
rt thou by God Almighty haſt beene ſent,
nd what thou doſt is by commandement:
as, ſaid *Moſes*, my words hardly flow,
er both my ſpeach and als my tongue is ſlow.
ſure not, ſaid God, let not that cauſe thee grieſe
ume the ſpeach, I make thee dumb and deaf.
, ſaid *Moſes*, mine heart I cannot frame,
go this earand to ſpeake in thy name:
en God with *Moſes* in great anger chod,
on a mouth ſhall be, and thou as God:
s afterward theſe noble brethren two
nt on, and ſtood before the great Pharo:
esmanding him with great authoritie,
ree Gods people from captivitie:
God auſe that this King thus hardned his heart,
ne ten great plagues his Kingdome felt the ſmart.

The ten plagues of *Egypt* contained in five Latine verſe.

the *marubens unda, Ranarum plaga ſecunda,*
ee *le culex triſtis; poſt Muſca nocentior iſtis*

Quinta pecus ſtravit: Authraces ſexta v
vit:
Poſt ſequitur grando, poſt Bruchus dente
fando;
Nona tegit ſolem: primam necat ultima pro

The ten plagues of Egypt in *Engliſh* verſe.

Blood firſt, then frogs, and third the l
filthie;
Fourth after all theſe came the noiſom
flie;
The fift upon the beaſts vvas the murrain
Sixt lothſome boiles breakeing foorth vp
great blaine;
Seventh haile, eight locuſts, and the nin
darkeneſſe;
Laſt on the firſt borne both death and diſt

In other verſe.

Blood, frogs and lice, a mixed ſvvarm
Murraine that beaſts annoyde;
Boiles, haile, locuſts and darkneſſe thick;
The firſt borne all deſtroyde.

WHen this was done, MOSES with his armie
ent with all haſt towards the deep red ſea;
ere Iſrael enrich'd with great butin,
ainſt MOSES began ſo to mutin;
both ſides mountaines, and the ſea before,
hold PHARO behind us to devore:
Moſes now the cauſe of our diſtreſſe,
ou haſt us brought to die in wilderneſſe.
nd ſtill, ſaid *Moſes*, ſtay your paſſion,
d ye ſhall ſee the Lords ſalvation:
retch out thy hand, ſaid God, over the ſea,
d by thy rod devided ſhall it be;
en Moſes his hand of ſtrong faith out-ſtretched,
an Eaſt wind the deep ſea was divided:
hen *Iſrael* this great comfort had found,
nong waters they walked on drie ground:
e mighty Lord made way unto them all,
e waters were on every ſide a wall;
hen with an armie PHARO them purſu'd,
ut (overwhelm'd with waves) they were ſubdu'd;
y let us flee, ſaid they, and turne the heeles;
ut great JOVAH tooke off their charet wheeles.
ODS *Iſra'l* had (in all this fearfull tide)
Cloud for *ſconce*, and als a Fire for *guide*:

At

At laſt *Iſra'l* ſaved both leſſe and more,
Saw Pharos hoaſt dead upon the Sea ſhore;
Then *Moſes* with the people ſpake, ſaying,
A ſong of praiſe to JOVAH let us ſing.

The Song of *Moſes* at the red Sea.

I Will novv ſing unto the Lord,
for he hath glorioufly
Triumphed over all his foes,
novv drovvn'd in the red Sea:
2 *The Lord he is my Strength and Song,*
and my Salvation;
I gladly vvill prepare for him
an habitation.
3 *With frothy deepths God covered them,*
this work he did alone.
His heavy wrath did preſſe them ſo,
they ſanke down like a ſtone.
4 *Thy right hand, O Lord, is become*
moſt glorious in great power:
Thine arme, and thy right hand thy foes
have novv daſht all to povvder.

5

Thou haſt thy foes now overthrown
in great excellencie:
Thou ſenteſt foorth thy fearfull wrath,
that they conſum'd might be;
And with the blaſt of thy noſtrils
the waters gathered there;
The floods ſtood upright as an heap
the deepths congealed were:

The en'my ſaid, I will purſue,
them will I overtake,
will divide the ſpoile, my luſt
on them now vvill I vvreake:
It is novv time to dravv my Svvord,
them vvill I all deſtroy:
purpoſe novv to make an end,
and this ſhall be my joy:

But thou, O Lord, vvith thy great vvinde,
moſt fearfully did blovv:
They ſanke as lead in vvaters deep,
the vvaves did overflovv:
O Whois like unto thee, O Lord,
amongſt the greateſt gods?
Whois like thee ſo glorious
ſo mighty by thy rods?

11 *Thou stretchedst out thy strong right h*
Earth swallowed them wholly;
In mercy thou led foorth thine owne
whom thou hadst bought dearly:
12 *The people all shall heare of this,*
and they shall be afraide;
The indwellers of Palestin:
with grief shall be dismaide;
13 *The Duks of* Edom *all amazd,*
with Moab *tremble shall,*
The indwellers of Canaan,
shall melt away and fall.
14 *Both feare and dread shall fall on them*
by strength of thine army;
Untill Isral passe over, they
still as a stone shall be:
15 *Thou strong shalt bring them in, and*
them in thine holy place,
Even in thy sanctuary, O Lord,
establish'd by thy grace:
16 *The Lord shall reigne for evermore,*
most like a mighty King;
For he on Pharo and his host
the lostie waves did bring.

17

But as for his deare Israel,
in bottome of the Sea:
twixt two walls of waters deep
they went both sure and dry.

Miriams song at the red Sea.

When Miriam *the Propheteſſe,*
the ſiſter of Aaron,
Danced with women skilfully,
playing Timbrels upon.
And Miriam *thus anſwerde them,*
praiſe God moſt joyfully;
for he the rider and his horſe
hath drown'd in the red Sea.

After all this *Iſra'l* in wilderneſſe,
Of *Shur* by thirſt did ſuffer great diſtreſſe:
What ſhall we drink? ſaid they, ah ſhall we die?
then *Moſes* cry'd, and GOD ſhew'd him a tree:
with this tree *Moſes* direct'd by GODS ſprite,
Marah made the bitter waters ſweet:
from thence to *Sin* he did the people lead

Who

Who did murmur becauſe they wanted bread
There God the Lord did feed that numb
hoaſt
With ſweet *Mannah*, round, ſmall as the
froſt:
Againe for thirſt *Iſra'l* at *Rephidim*,
Did murmur againſt the great God of Heav'
Then God his ſervant *Moſes* did command,
To ſmite the rock with his rod in his hand;
For chiding, ſtriving, heere with great *Iovah*,
The place was call'd *Maſſah* and *Meribah*;
God by *Moſes* his people did protect,
In that great battell againſt *Amalek*,
His heavy hands *Aaron* and *Hur* did ſtay,
By his prayers *Iſra'l* prevail'd that day:
By his prayers they got the victory.
He built the Altar *Jehovah Niſſi*.
At *Horeb*, where before he did keep ſheepe,
Iethro him brought his wife and children eke:
When *Iethro* had to him counſell imparted,
To his owne land from *Moſes* he departed:
Then Moſes went up to God on *Sinai*,
Who did direct him, all theſe words to ſay,
What I have done in Egypt yee did ſee,
On Eagles wings I bare you tenderlie:
Now therefore if yee will obey my voice,
Above all people ye ſhall be my choiſe;

Priests to me, ye shall be a kingdome,
treasure deare, an holy Nation.
at said, *Moses*, a man filled with grace,
d all these words before the peoples face:
n all the people answ'red him unto,
l that the Lord hath spoken we will doe;
e to, goe to, to Moses *God did say,*
pare Israel to morrow and to day,
the third day with glory and renown,
fore Isra'l I minde for to come downe;
ke heed far if man, or beast that have breath,
t touch the mount they shall be put to death:
any touch, the mount they shall be then
ot throw, or stoned whether beasts or men:
t to come up to them it shall belong,
ben they shall heare the Trumpet *sounding long:*
the third day thundrings and lightnings past,
e cloud and Trumpet made them all agast;
ien smoak and fire on SINAH for a space,
cended as the smoak of a furnace;
en all the people trembled fearfully,
a the mount SINAH quaked all greatly:
en God came down whom MOSES heard and saw,
d in two Tables wrot his *fierie Law:*
hile MOSES was upon the mount with God,
ey made a calf as if they had beene mad,

Of Egypts ſpoile to make it they were bold,
Even of Gods gifts, they had no other gold
They ate, they dranke, and then roſe *up to pl*
Behold thy gods foole ISRAEL could ſay;
Go get thee downe, ſaid God to MOSES th
For thy people are rather beaſts then men:
Let me alone, intreat not for this fall,
For in furie I will conſume them all:
Oh, ſaid *Moſes*, why doth thy wrath wax
Againſt *Iſra'l*, thine heritage and lot?
Think on *Abraham*, *Iſaac*, and *Iſra'l*,
On thy people let not thine anger fall:
While this grief *Moſes* in his heart did feele
The Lord in haſt *repented of the evill*:
Then *Moſes* ſwiftly from the mount went do
And brought with him the worthie *ſonne of*
While he and *Moſes* from the Camp were fa
Good *Joſhuah* ſaid *I heare a noiſe of War*;
But old *Moſes* with his diſcerning eare,
Said not, but *voice of ſinging do I heare*;
When he came neere and ſaw that filthie blot,
A golden idol, *not Gods childrens ſpot*,
He brake Gods Tables in his kindled ire,
The golded *Calf* he *burnt into the fire*;
He ground it ſmall, and ſtraw'd it in their dr
That they an idole, not God might it think:
Then *Moſes* wroth, unto the Levits cri'd,

every man his ſharpe ſword by his ſide:
e through the camp, your brethren gorre and
ſlay,
t the great God you all may *bleſſe this day*:
en the Levits theſe wicked men had ſlaine,
to the mount *Moſes* return'd againe:
God be ſaid, alas While I behold,
l hath made unto them gods of gold:
e mercy, Lord, with eyes of pitie looke,
don, or elſe me blot out of thy Booke:
goe, ſaid God, *as I ſhall give thee grace,*
duct Iſra'l unto my promiſ'd place;
aite my time, When once I ſhall begin,
viſit; they ſhall ſuffer for their ſinne.
ter this MOSES, faithfull, full of grace
d great deſire, *to ſee the Lords ſweet face;*
HOVAH good to hear him was not ſlack,
ſpare his life he let him ſee his *back.*
What verſe, what pen can paint this great
Divine,
hoſe face JOVAH made with his face to ſhine?
ith God on SINAH fourtie dayes he paſt,
l this time he kept a moſt ſolemne faſt:
ere of JOVAH whoſe wiſedome doth excell,
learn'd the Laws which he taught Iſrael,
him God moſt excellent gifts did give,
was the meekeſt that on earth did live:

Of

Of yeeres he liv'd a hundred and twentie,
Without weakneſſe and dimneſſe of the eye:
Becauſe at MASSAH he fail'd in his faith,
Of CANAAN he might not tread the path:
To climb NEBO the LORD did him comman
That he might ſee from thence the holy land,
When this was done this man of GOD did di
In MOAB land, where GOD did him burie:
Before or after came none in his place,
Who knew JOVAH ſo clearly *face to face*.

The Song of *Moſes* before his death.

THE PREFACE.

O *Pleaſant heavens that are above,*
with diligence give eare;
And I will ſpeake; O earth below,
the wordes of my mouth heare:
2 *My doctrine ſhall drop as the raine,*
my ſpeach as dew ſhall paſſe;
As ſmall raine on the tender herbe,
and ſhowres upon the graſſe.

3 Becau

Because I surely will publish
the blest name of the Lord:
greatnesse therefore to Gods name,
ascribe with one accord.

I. PART.

HEE is the rock, his worke perfect,
all his wayes judgement be;
God of trueth, and without sin,
most just and right is He:
They have corrupt themselves, their spot
is not the spot alwayes
his children, they are perverse,
a race of crooked wayes.

Unwise people! doe yee the Lord
thus requite? is not He
y father buyer? hath he not
made and establish'd thee?
Remember ye the dayes of old,
yeeres past consider well:
ke thy father he will thee shew,
thy Elders will thee tell.

When the most High for nations
did heritage divide; Sufficient

Sufficient bounds for Israel,
he wisely did provide;
9 *For the Lord for his portion hath*
his people without blot:
Jacob is his inheritance,
appointed as by lot;
10 *He found him in a desert land,*
and waste wilderneſſe, hee
Him led, inſtructed, and him kept,
as th' Apple of his eye.
11 *As an Eagle ſtir's up her neſt,*
fluttreth her young upon,
Her wings doth ſpread, and taketh them
to carry them thereon,
12 *So the good Lord alone did him*
lead in all wayes ſafelie,
And there with him was no ſtrange god
in all that company.
13 *He made them ride on Canaan high,*
that he th' increaſe might eat;
He made him ſucke honey and oyle,
that were in rocks moſt ſweet:
14 *Butter of kine, and milk of ſheepe*
he gave to every man,

ith fat of Lambes, and also Rams,
of the bread of Bashan.
e gave them goats with the fat of
Kidneyes, of Wheat right good;
nd thou didst of the sweet grapes drink
the pure Wine, red like blood.

II. PART.

BUt Jeshurun who should have beene
most righteous, did kick:
hou art exceeding waxed fat;
thou art also grown thick.
ou covered art with fatnesse, then
His Maker he forsook,
nd of his sure salvations rock
no care at all he took.

With strange gods they provoked Him
unto great jealousie;
ith great abominations they
mov'd Him to be angrie.
They sacrificed unto devils,
to gods whom they not knew,
om your fathers did never fear,
because they were but new.

18 *Thou art unmindfull of the Rock*
that did thee once beget,
And the Lord God that formed thee
thou did'st alwayes forget.

III. PART.

AND *when the Lord saw it, he did*
abhorre them all anone:
Because of the provokeing of
both Daughter, and of Son.
20 *He said, I will my face from them*
hide, and I will now see
Their end, they are a froward race,
in whom no faith can be.
21 *With that which is not god they have*
me mov'd to jealousie,
They have me to anger provok'd,
with their great vanitie:
I them also to jealousie,
with such as are no flock,
Will move; them to anger with fooles,
I surely will provoke.
22 *For in my wrath fire kindled is,*
such as no tongue can tell;

t *ſhall not ceaſe alwayes to burne,*
even to the loweſt hell:
And ſhall conſume the earth with her
increaſe, poor mans deſire,
And the foundations of the mount
ſhall ſurely ſet on fire.

3 *A heap of miſchiefs upon them*
I certainly will ſend;
alſo upon them in wrath
mine arrowes will now ſpend.
4 *They ſhall conſumed be and burnt,*
with paine of hunger great;
nd ſuddainly ſhall be devour'd,
with a moſt burning heat:
nd with bitter deſtruction
I will als on them thruſt
he teeth of beaſts, with the poyſon
of ſerpents of the duſt:
The ſword without, terrour within,
ſhall deſtroy, and not ſpare,
he young man, virgin, the ſuckling,
with the man of gray haire:
I ſaid, I would into corners
them quickly ſcatter, then

I would make their remembrance
to ceaſe from among men;
27 *Were it not that I the great wrath*
fear'd of the enemie;
Leſt their vaine adverſaries ſhould
behave themſelves ſtrangly,
And leſt that they (puft up with pride)
ſhould ſay theſe wordes right ſoone,
Our hand is now high, and the Lord
hath not all this work done.
28 *For they are a vaine nation,*
of wholeſome counſell voide:
Neither in their hearts fooliſh doth
underſtanding abide.
29 *O that they were wiſe, ſo that they*
this clearely underſtood;
That they would now their latter end
conſider for their good.
30 *How ſhould but one a thouſand chaſe,*
and two als put to flight
Ten thouſand, if their Rock had not
then ſold and ſhut up right?
32 *For their rock in no way is as*
our Rock that is mightie,

Wee ſeeke no other thus to judge
but our owne enemie:

2 Of Sodom and Gomorrahs field
their vine I truely call,
Their great cluſters are moſt bitter,
their grapes are grapes of gall.

3 Their wine is Dragons poiſon, which
from theſe grapes doth diſtill,
And is the deadly venime of
moſt cruell Aſpes that kill.

4 Is not this wickedneſſe laid up
in ſtore, there to abide,
And ſeal'd up among my treaſures,
like that which one doth hide?

IIII. PART.

TO me belongeth vengeance, and
recompence for their crime,
Their wicked foot ſhall ſurely ſlide
in due appointed time:
For their day of calamitie
is ſurely neere at hand,
And the things that ſhall come on them
make haſte, and ſhall not ſtand;

For

36 For the Lord ſhall his people judge,
and for his folks repent,
When he ſees all their power gone,
and altogether ſpent:
37 And he in his great wrath ſhall ſay,
Where are their gods of might
Their rock in whom they truſted much?
they come not now in ſight.
38 Which ate fatlings, and wine off'rings
in drinke did not reject,
Let them riſe up, and with their ſtrength
you help, and als protect.
39 See now that I am he, even I
no god there is with me:
I kill, I alſo make alive,
I wound, and heal ſafely;
Neither is there among the gods
any, by Sea or Land,
That by their ſtrength deliver can
out of my mighty hand:
40 For I my hand unto the Heav'n
do now lift up and heave:
In ſigne that I this great oath make,
for ever as I live.

1 If I my glitt'ring Sword whet, and
judge in severitie,
will surely reward vengeance,
to my foes that hate me:
2 I will mine arrowes in my wrath,
which is now kindled sore,
Make drunk with blood (and my Sword shall
their filthie flesh devore.)
And that with the blood of the slaine,
and of captives that be,
From the beginning of revenge,
upon the enemie.
13 Rejoice yee nations with his folke,
for he who doth not change,
Will the blood of his servants dear
most speedily avenge;
And to his adversaries will
render a vengeance full;
And to his land and his people
will be most mercifull.

The Use.

He who desires like good Moses to be
In all Gods house, let him serve faithfullie:

He

He who vvith Moſes vvould be a Divine,
Muſt ſpeak vvith God untill that his face ſh
None is ſo good but he vvill get aſſaults,
Love Moſes vertues, but flee from his faults
To circumciſe his Son he did delay,
At Meribah *he alſo vvent aſtray;*
At theſe vvaters he failed in his faith,
For vvhich he might not tread in Canans p
See vvhat it is to ſin againſt the Lord,
Who Moſes ſin to ſpare vvould not accord;
God hateth ſin in beſt men, as yee ſee,
Though they be dear as th' apple of his eye.

AARON.

Prince of praiſe.

THis Prince of praiſe was *Moſes* brother
Elder then MOSES, the ſpace of three
Theſe brethren two were men of great reque
MOSES was King, but Aaron was the Prieſt
He was deſign'd ſuch by the Almond rod;
Mouth to MOSES, to him *Moſes as God*:
When God by him as high Prieſt was ador'd,
His body was with theſe garments decor'd:
A *girdle*, *mitter*, and a *broidred coat*,

obe, an *Ephod*, and a rich *breast-plate*,
with URIM TUMMIM an excellent thing,
s *incense censer* in his hand did hing;
elve precious stones on his breast were without,
lls, Pomegranats his Ephod hang about,
on his brow there was a plate of gold,
aring these words, HOLINES TO THE LORD:
the Holy of Holys thus he stood,
fore the Lord with a bason of blood:
nce in his life (alas) he playd the foole
hen he the *Calf* form'd with a graving toole,
fter he saw it, this he added more
e rashly built an Altar it before:
ecause at MASSAH he fail'd in his faith,
f Canaan he might not tread the path;
ripe off his garments, put them on his Son,
or he in office no more may remaine:
pon mount HOR death him of life bereaved,
ho fourtie yeares in wilderness had lived.
hen God him tooke from this earths miserie,
f age he was an hundred twentie three:
his holy man, most upright in his wayes,
as after death lamented thirty dayes.

The Use.

Most happy he who hath his breast within,
That which without was sealed by Tummim.

Let

Let no man a vaine people for to pleaſe,
Doe that which may the mighty Lord diſple

MIRIAM.

Bitterneſſe.

THis MOSES ſiſter daughter of AMRAM
From bitterneſſe was called MIRIAM;
Elder then *Moſes* at the river ſide,
She watcht the Boat wherein they did him h
At the red ſea when MOSES men among
Did daunce, with women ſhe had als her ſon
She did her ſelfe in godly words expreſſe,
With gifts adorn'd, ſhe was a Propheteſſe;
She had her faults in her moſt holy life,
She greeved MOSES by her words of ſtrife
She with ARON the ill quarel began,
For ZIPPORAH the Ethiopian.
Tuſh tuſh, ſaid they, hath God ſpoken on
By MOSES, and not by us as plainely?
This *Moſes* heard, but being very meek,
From God in wrath he no revenge did ſeeke
But God in wrath (when he theſe things did
Unto them cri'd, *Come out, come out ye three*
Though I my wrath againſt you have delay'd,
To greeve Moſes *how Were ye not afraide?*
ee proud in heart, inferiour in place,

you by dreams, to him I ſpeake by face:
en GOD had ſhowne how they had gone astray,
kindled wrath and rage he went away:
en this was done; behold a great ſorrow,
RIE became *leprous white as the ſnow*:
er her fleſh was conſum'd by the Lord,
ſes did pray, and then ſhe was reſtor'd;
auſe God was provoked by her ſinne,
died in the wilderneſſe of ZIN:
ſider heere two brethren, and MARIE,
pointed guids for Iſrael to be:
uſe by ſinne they ſtirred up Gods wrath,
Canaan they might not tread the path:
on HOR, *Moſes* at NEBO ſteep,
in *Zin* by death did ſoftly ſleep.
wilderneſſe AMRAMS three children deare
eir life did finiſh in the fourtie yeere.

The Uſe.

oft godlie hearts vaine pride doth whiles assault,
ey live, not heere, that live, without a fault:
ih carefulneſſe let men and vvomen try,
ut in their hearts no place bee for envy.

BALAK.

BALAK. BALAAM.

A Robber. *A Devorer.*

After that Isra'l in battell fighting
Had overcome strong Og of Bashan K
BALAK king of Moab, son of ZIPPOR,
Sent men for Bala'm the son of BEOR,
Who dwelt in Pethor; to him they did say,
Behold from Egypt, in battell aray,
A people is come, who is most mighty,
In number great for to fight against me:
Come now therefore, I pray thee, without
Curse Israel that so I may prevaile,
For this I wot, that he whom thou shalt ble
Shall be blessed, and curs'd whom thou
curse;
So the Elders, that were of Moab land,
Departed with great rewards in their hand
They came unto BALAAM, and thus spake
Unto him the words of their King BALA
He said to them, Lodge heere this night su
I shall you tell what the Lord saith to me;
And God came unto BALAAM, and said,
What men are these that doe with thee abi
And Bala'm said to God, Balak surelie
The son of ZIPPOR hath sent unto me,

hold, saith he, from Egypt a great band
souldiers that cover all the land,
me curse me them, peradventure I shall
able for to overcome them all:
d God said to BALA'M, Thou shalt not goe
h them, thou shalt not curse the people so,
they are bless'd; BALA'M in the morning
se up, and went to BALAKS men, saying,
e Princes of King BALAK get ye now
o your owne land; for to go with you
e mightie Lord will not give leave to me,
en the Princes of Moab most early
se up, and unto their King BALAK went,
d said, BALA'M for thy commandement,
th no wise care; hee (proud of his wisedome)
inely refuseth with us for to come;
d Balak sent againe by the same way
inces that were more respectfull then they;
ho said to him, Balak, son of Zippor,
ith great desire hath us all sent thee for:
bids us say, Let nothing I pray thee
ee hinder from now coming unto me:
will promote thee for thy great wisedome,
erefore to curse this people shortly come;
hen to Balaks servants Bala'm most bold,
id, If Balak of silver and of gold,

Would

Would his houſe full me give, I not therefor
Could go beyond the Lords word, leſſe or m
Yet all this night heere tary, I you pray,
That I may know what more the LORD will
And GOD came unto Balaam at night,
And ſaid to him, What was moſt juſt and rig
If theſe men come againe for to call thee,
Riſe up, and als go with them ſpeedilie;
But yet the word that I ſhall to thee ſay,
That ſhalt thou do moſt carefully alway;
And Balaam roſe up in the morning,
And on his aſſe went unto Moabs King;
But Gods anger was then incontinent
Kindled, becauſe he with theſe Princes went
And the Angel of the great God that day,
For adverſarie ſtood there in the way;
Thus on his aſſe he rode Balak unto,
And his two ſervants were with him alſo;
And the aſſe ſaw the Angel of the Lord
In the way ſtanding, with a gliſtring Sword;
And the aſſe turn'd aſide out of the way,
And went into the field without delay,
And Balam ſmote the aſſe with great diſdaine
To turne her ſoone into the way againe:
But the angel of the Lord in great wrath,
Of the vineyards ſtood in a narrow path,
Which on both ſides was fenced with a wall,

when the asse (for fear ready to fall)
the Angel of the Lord in the way,
till the Wall she did without delay
sh Balams foot, then he inflamed hote,
h staffe in hand the asse in fury smote.
n the Lord op'ned the mouth of the asse,
o said to Balam, What is my trespasse?
y dost thou strike? What have I done to thee,
t thou hast so me smitten these times three?
n Balam said unto the asse, surely
cause thou hast in the way mocked me:
ould there were a Sword in mine hand still,
now I would in wrath thee surely kill.
en said the asse, Am I not thine alway,
which thou hast ridden ev'n to this day?
as I before wont so to do to thee?
y, said Balam, thou didst not so to me:
en Balam's eyes the Lord without delay
'ned, who saw Gods Angel in the way,
ith his sword drawen; then he in the same place
w'd down his head, and fell flat on his face:
en said the Angel, For what great trespasse
st thou these three times thus smitten thine asse?
hold I went out for to withstand thee,
cause thy way is perverse before me;

Thine

Thine asse a beast did well for thee provide;
She fearing me, turned three times aside:
Unlesse she had from Me thus turn'd away,
I had her sav'd, and had slain thee this day.
Then Balam said, I have the LORDS comman
Broken by sin; for that thou heer didst stand
I did not know: Now therefore without let,
If thou be wroth, back soone I will me get.
No said the Angel unto Balam then,
Now take thine own will, and go with the men
But only speak that which I speak to thee,
So Balam went towards Balak quickly.
When Balak heard this, he incontinent
To meet Balaam to a city went
Of Moab land, in borders of Arnon,
Which is the outmost coast lying alone:
Then Balak said unto Balam, Did I
Not send for thee, to call thee by and by?
Wherefore came thou not at the first to me?
Am I not able for to honour thee?
And Balam said to Balak, I a man
Am come unto thee, to do what I can:
Have I now power any thing to say,
What GOD me bids that shall I speak this day:
Then Balak went anone with Balaam,
And quickly to *Kiriath-Huzoth* they came;
There Balak oxen did offer with sheep,

He

He ſent for BALAM whoſe ſcience was deep:
The morrow after BALAM came quicklie
To Baals high places, that he might ſee
From thence of GODS ISRA'L the utmoſt part,
That by his curſe that whole people might ſmart;
And Balam ſaid unto Balak, Build me
Heere ſev'n altars, and prepare heere quicklie
Seven oxen faire, and ſeven fat rams alſo;
Balak as Balam had ſpoken, did ſo;
And Balak and Balam off'red quicklie
On each altar for ſacrifice to be,
A Bullock and a Ram; Then Balam ſpake
Unto this King, that called was Balak:
Stand by thy burnt off'ring, and I will go,
Peradventure GOD will come me unto,
And give counſell: what he ſhall ſhew to me
I will without failing all tell to thee.
Then Balaam unto an high place went,
And the Lord there met him incontinent;
Then he ſaid, I ſev'n altars did prepare,
And there have off'red; now to me declare,
What I ſhall ſay to Balak Moabs King,
Then GOD put in his mouth this word, ſaying,
Returne unto Balak, and thus boldlie
To him thou ſhalt ſpeake this meſſage from me;
Then he return'd when he thus underſtood,
And went to Balak who with Princes ſtood.

And he tooke up his parable and ſaid,
Balak *the King*, *This charge on me hath laid*
From Aram *I have beene brought by this King*
Out of the mountaines of the Eaſt, *ſaying*,
Come curſe me Jacob, *and* Iſra'l *defy*,
Whom God hath not curſt, *how him curſe ſhall*
For from the top of the rocks I him ſee,
And him behold from the hils that are hie:
Loe this people in a great number throng
Shall dwell alone; *and nations among*
Shall not be reck'ned; *who can count or tell*
The duſt of Jacob, *or fourth of* Iſra'l?
Let me the death of the righteous man die,
And let my laſt end like unto his be.
And Balak ſaid unto Balaam ſoone,
What meaneſt thou? What haſt thou to me done
Mine enemies to curſe I did take thee,
Behold thou haſt them bleſſed moſt ſurely.
Then Balaam ſaid, Think not this uncouth,
For I muſt ſpeake what God puts in my mouth
Then Balak ſaid, I pray now come with me
Unto a place, from whence thou may them ſee
The outmoſt part thou ſhalt ſee and no more,
Come and curſe me them all from thence there-
fore.

He brought him to the field of ZOPHIM land,
To PISGAS top, whether God did command:
MOSES to go the promisde land to see,
That so after that sight MOSES might die.
There Balam said to Balak, Stand heere by
Thy burnt off'ring, untill that quickly I
Do yonder meet the great Almighty Lord,
And the LORD met Balam, and put his word
In Balams mouth, and likewise said that day,
Returne againe unto Balak, and say,
When Balam came unto Balak the King,
Behold he there stood by his burnt off'ring;
There with him were Princes of MOAB land,
Then Balak said, Now let me understand
What the LORD GOD in this perplexitie
Hath both reveal'd, and spoken unto thee:

And he tooke up his parable and said,
Rise up Balak, and heare an answere made:
Thou Son of Zippor hearken unto me,
The Lord is not a man that he should lie,
Nor the Son of man that he should repent,
To say one thing, and after to relent.
Hath the Lord said, and shall he not it do?
Hath he spoken, and shall he it not to
Perfection bring? Behold I now must blesse,
God hath blessed, and I can not reverse;

In Jacob *he hath not iniquitie*
Beheld, neither at any time hath he
Seene perverſeneſſe in all Iſra'l *about*,
God is with him; among them is a ſhout
Of a King: God from Egypt land forlorne
Them brought; He hath as of an Unicorne
The ſtrength, ſurely where God is ſtill pre
Againſt Jacob *there is no enchantment*;
Neither againſt the Lords moſt deare Iſra'l
Can divination once prevaile at all:
According to this time it ſhall be thought,
And ſaid of Jacob, *what hath the Lord wro*
Behold the people ſhall riſe up anone,
As a great Lion and a young Lion
Lifts up himſelfe and lyes not downe again,
Untill he eat and drink blood of the ſlaine;
And Balak ſaid unto Balam that day,
Neither them curſe nor yet bleſſe I thee pray.
Told I not thee, ſaid Balaam unto
Balak, all that GOD ſaith, that I muſt doe.
Yet Balak ſaid unto Balam that day,
Come now with me I do thee heartly pray;
I will bring thee unto another place,
Peradventure thou wilt from God get grace,
That thou may'ſt for my poor Kingdomes de

Powre on them all a heavy curse from thence.
Then King Balak brought Balaam anone,
To PEORS top that looks to JESHIMON;
And Balam said unto Balak, Build me
Heere sev'n altars, prepare right speedily:
Heere sev'n bullocks, and sev'n fat rams well fed,
And Balak did as Balaam had said:
There were off'red a Bullock, and a Ram,
On each altar they did performe the same;
And when Balam saw that it pleas'd the LORD,
To blesse ISRA'L, he did no more accord,
As heeretofore to go incontinent,
For by his art to seeke for enchantment;
But he perplex'd in Sprite with great distresse,
Did set his face toward the wilderneſſe;
Then Balaam his eyes aloft lifting,
Saw ISRAEL in his tents abiding
According to their Tribes; GODS Spirit anone
With this parable came Balam upon.
Balam the Son of Beor hateing lies
Hath said, even the man who hath op'ned eyes,
He hath said which heard the LORDS words truely,
Which saw the vision of the Almighty,
Falling into a great trance, but having
His eyes open to discerne every thing;

How

How good thy tents are Jacob *who can tell,*
And thy fair tabernacles, O Israel?
As the valleyes all spread forth do abide,
As greene gardens by the fair rivers side,
As ligne-aloes which is of sweetest smell,
As besides waters Cedars *high and tall;*
Out of his buckets he shall powre indeed,
The waters and in great waters his seed,
And his King higher then Agag *shall be,*
And his Kingdome shall be exalted hie:
God brought him out of Egypt *land forlorne,*
He hath the strength as of an Unicorne;
Hee shall eat up all those that are his foe,
And break their bones, and pierce them thro
also:
With his arrowes he couched he lay downe,
As a Lion, and as a great Lion,
Who shall him stirre up? he that shall thee bl
Is blessed, and cursed that shall thee curse:
Then Balaks anger kindled with despight
Wa. 'gainst Balam; together he did smite
His hands, saying, I called thee surely,
For to curse, but thou hast bleſſd these times thr
Therefore now flee unto thy place and lot,
I thought thee to great honour to promote;
But lo the Lord in this hath not beene slack,

In wrath he hath from honour keept thee back.
And Balam ſaid unto Balak, This thing
Spake I not to thy meſſengers, ſaying,
If Balak of ſilver and gold alſo
Would me his houſe full give, I cannot go
Beyond the great Gods will in any kind,
For to do good or bad of mine own mind;
But what it ſhall pleaſe the great God to ſay
To me, that I will ſpeak without delay:
And now I to my people go quicklie,
Come therefore and I will advertiſe thee,
What this people (moſt bleſſed) ſhall alwayes
Doe to thy people in the latter dayes;
And he took up his parable anone,
And ſaid thus wiſe, Balam *of* Beor *ſonne*
Hath ſaid, and the man who doth hate all lies,
Who hath at all times cleare and open eyes,
He hath ſaid, which hath heard Gods word truelie,
And knew als the knowledge of the moſt Hie;
Which of th' Almightie ſaw the viſion,
Falling into a trance with eyes open;
Though not at this time, yet I ſhall him ſee,
Though not nigh, I behold him ſhall clearlie;
Out of Jacob *there ſhall come a ſtarre bright,*
Out of Iſra'l *a ſcepter with great might,*

Shall

Shall rise and corners of Moab annoy,
And all the Children of Sheth shall destroy,
And Edome a possession shall be,
Seir *also shall be for his enemie,*
A large possession, and Israel *also*
With courage great, right valiantly shall do
Out of good Jacob *shall come he that shall*
Have great and large Dominion over all,
And shall by his great power Almighty,
Destroy him that remains of the city:
And when on curs'd Amalek he did looke,
He deep thinking his parable up tooke,
And said strong is thy dwelling place surely;
Thou putt'st thy nest in a rocke for safety;
Nevertheless the Kenite *wasted shall,*
Be, till Ashur, *thee carie captive all;*
And he tooke up his parable, saying,
Alas who shall live, when the Lord this thing
Shall do? and ships with threatning and w
boast,
Shall come in numbers from the Chittim co
And shall afflict Ashur *and also* Eber,
And he alwayes sure perish shall for ever:
So Balam rose up, and without delay
Went to his place; als Balak went his way.

Wheth

Whether Balam did go, it's not certaine,
But for his wicked counsell he was slaine,
By ISRAEL as MOSES did command,
In their journey towards the holy land.

The Use.

Let Prophets heere learne not for gaine or ease,
To seeke Princes by ill counsell to please;
For if in this sort they the Lord offend,
They with Balam shall get a fearfull end.

CALEB.

As heart.

CALEB his name was Heart which did not faile,
He was the spy who encourag'd ISRA'L,
With JOSHUAH; the other ten afraide,
By ill report the Lords people betray'd:
Behold heere written for their blot and shame,
Of all these ill spyes every man by name,
Shammah, Shaphat, Igal, and Gaddiel,
Palti, Sethur, Gaddi and Ammiel,
Nahby, Gevel: These were the ill spyes ten,
Who did cast down the hearts of ISRALS men:
But stout CALEB, descended of Judah,
And of EPHRAIM godly JOSHUAH,

The

The trembling hearts of ISRA'L did comfort,
To have courage they did them all exhort:
For this cause of all ISRAEL these two,
Got leave from GOD to Canaan to go.

The Use.

The man that would have heaven for his re-
ward,
In Gods battels must not be a Coward:
He who is sent a matter for to try,
For no respect must deal unfaithfully.

JOSHUAH.

A Saviour.

THou worthy man, first called OSHEAH,
By MOSES wast called JEHOSHUAH,
Type of JESUS, a Saviour by command,
Thou ledst Isra'l unto the holy land:
This Son of NUN, stout, was full of wisdome,
For MOSES had laid his hands him upon:
From SHITTIM he sent two men secretly,
To view the land, and Jericho to spy;
Though King and Laws to do such things forbid,
Rachab these spyes close in her chamber hid,
Not fearing thing that could to her befall,
By a coard She let them downe from the wall:

After good Joſhuah all theſe things had done,
He went to Jordan from Shittim anone.
When the Prieſts feet in that river did ſtand,
JORDANS paſſage became like the dry land:
There twelve ſtones were for a memoriall
Set; Other twelve were pitched in Gilgal,
For to declare to all poſteritie
What GOD had done by his hand Almighty:
Then good Joſhuah, with great affection
By knives began the circumciſion;
Then Manna ceaſ'd; An Angel did appear
To Joſhuah who was GODS ſervant deare:
What art thou, ſaid he, friend or fo, with boaſt?
A friend, a friend, the Captaine of Gods hoſt,
The Angel ſaid; I am not for offence,
I bear the Sword for thee and thines defence:
Go to beſeege the citie Jericho
For great Canons, Trumpets of Ram hornes blo:
Down down their walls with power I wil bring,
Let all beware of the accurſed thing:
When JOVAH theſe walls had brought to the ground,
Amongſt Iſra'l a curſed man was found:
Achan thè theef provokeing GOD to ire,
Firſt was ſtoned, and after burnt with fire:
In GODS good will this thief made ſuch a crack,
That Iſral's hoſt at Ai did turne the back;

When by his death the LORD began to be
Content; the men of AI began to flie:
Then GODS people in furie and in ire
Entred the Citie, and set it on fire:
After that JOSHUAH had burnt this Citie,
The King of Ai he hanged on a tree:
The Gibeonites hearing of this report
To save themselves found out this crowned spor
Get clouted shooes, old bottels, garments rent,
Old mouldie bread, that we a covenant
May make with ISRA'L, for we are afraid,
That by their force our countrey be destroyd:
Then ISRA'L made with them a sure accord,
Neglecting to seeke counsell from the LORD:
When all was known. ISRA'L began to grieve,
But for their oath they suffred them to live:
Now cursed be ye, base hewers of wood,
Drawers of water for the house of God,
Such shall ye be, such shall ye be eachone,
Said JOSHUAH to these of Gibeon.
When this was done five Kings of Cananites,
With ire conspir'd against these Gibeonites,
Because without their knowledge and consent
They had with ISRAL made a covenant:
Then JOSHUAH to help poor GIBEON
Chased these Kings along to Bethoron:
The LORD himself for to crush all their bones,

Threw downe from heav'n on this armie great
ſtones:
Till all was done the Sun in Gibeon
Stood ſtill, and als the Moone in Ajalon,
That JOSHUAH full victory might have;
Five Kings he tooke, and cloſed, in a cave:
After he had fulfill'd his victorie,
He took them out and hang'd them on a tree:
To keep Iſra'l from ſtrife and anger hote,
He did divide to them the land by lot.
When all was done when death and grave
were near,
He ſpake ISRA'L that they the LORD ſhould
feare;
Serve him in trueth, ſerve him in fear, ſaid he,
All idole gods caſt far away from thee:
The people all with one voice did accord
To paſſe from idols, and to ſerve the LORD:
This man of GOD (before his life was ſpent)
With Gods people made a ſure Covenant
In Shechem: there he raiſed up a ſtone,
For a witneſſe of all was ſaid and done:
At laſt this man of bleſsings manifold
Went from this earth fiveſcore and ten yeeres
old.
After his death (this man of great account)
With grief was buri'd on Ephraim Mount.

The

The Use.

Worthy Captaine, who will not thee commend?
A godly life makes ay a godly end.
Who fights for GOD, with never fading bayes
Shall have his Temples trimmed, and with layes
Men and women his praises shall extoll,
His name famous shall be in Jovahs *roll.*

THE GARDEN OF ZION:

The Judges.

1. Othniel: 2. Ehud: 3. Shamgar. 4. Barak.
5. Gideon: 6. Abimelech: 7. Tolah. 8. Jair.
9. Jephte: 10 Ibsan: 11. Elon: 12. Abdon.
13. Samson: 14. Micah: 15. Eli: 16 Samuel.

1. OTHNIEL.

The time of God.

WHen divers had afflicted Israel,
In a fit time the Lord sent Othniel:
By him great things in his lifetime were done,
Come of Kenaz good Calebs brother Son:
In Kiriath-sepher for vent'ring his life,

Calel

Caleb him gave his faire Achsah to wife:
King *Chusan Rishataim* he suppreſt,
By him Israel fourtie yeers had reſt.

The Use.

In greateſt troubles and in dangers prime,
The Lord will ſend comfort in fitteſt time.

2. EHUD.

Excellent.

WHen Isra'l sin'd, Moab with Amalek
Were raiſ'd by GOD, his people to correct:
But when they mourn'd, and cryed to JOVAH,
He ſent them Ehud firſt Son of Gerah:
This man left handed was of Benjamin,
His ſharp dager he hid his cloathes within
With ſword at ſide, with preſent in his hand
He went to Eglon, King of Moab land;
He ſaid, O King take heed, give ear to me,
I have from God a great meſſage for thee:
When he heard that, he roſe out of his ſeat,
With one ſtroke Ehud ended the debate:
While thus Eglon did wallow in deaths ſhade,
The dirt came out, the fat incloſ'd the blade:
By him the hoſt of Moab was ſuppreſt,
After Isra'l had fourſcore yeers of reſt.

The

The Use.

Here learne that such a rare and single fact
Is not set downe in Scripture for an act,
To teach men thus this Ehud *to follow:*
Each man to stob the Lord doth not allow.

2. SHAMGAR.

Throwing downe.

THis Shamgar was a man of great renown,
With an Oxe-gaod six hundred he th
down.

The Use.

Heere learne that great is our eternall God,
Who can save us either by sling or goad,

4. DEBORAH. BARAK.

A Bee. *Lightning*

DEare DEBORAH thy name a *honey Bee,*
Who can expresse the praise that's du
thee?
A Propheteſſe sweet thou was in thy life,

A Judge in ISRA'L, though for sexe a wife.
In her time Jabin ISRA'L had oppreſt
Captaine Siſera, did them ſore moleſt:
Then DEBORAH at God the Lords command
Said to BARAK, JABIN into thine hand
I will deliver by mine arme mighty;
Be ſtout, and doubt not of the victory.
Oh ſaid BARAK, he is a mighty ſo,
Go thou with me, if not, I will not go:
I will, ſaid ſhe, now ſurely go with thee,
But unto thee, this no honour ſhall be.
Up, up, now BARAK, ſaid ſtout DEBORAH,
Take courage for with us is great JOVAH;
In that great day the LORD in ISRA'LS ſight
Put Siſerah with all his hoſt to flight:
He fled to Jahel; there hid with a vaile,
She pierc'd his temples with a bloody naile:
According to DEBORAHS prophecie
A wife, not BAKAR, got that victorie:
When the great GOD had wrought out this great thing,
DEBORAH BARAK then began to ſing.

The Song of DEBORAH and BARAK.

PRaiſe ye the LORD for th'avenging,
of his own Iſrael:

When the people offred gladely
themselves unto Battell.
2 Heare Kings and Princes, I, even I
will sing unto the Lord;
Unto the Lord God of Isra'l
I will praises afford.

3 Lord, when thou went'st from Seir, when thou
did march from Edom land,
The Earth trembled, the Heav'ns dropped,
the Clouds they did disband:
4 The Mountaines melted from before
the Lord God Eternall:
Even that Sinai from before thee,
Lord God of Israel.

5 In Shangars dayes, Son of Anath,
in the dayes of Jael,
The high wayes were unoccupied,
they went in by wayes all,
6 The indweller of villages
in Israel did cease,
Untill that I Deborah rose
a mother to make peace.

7 They chose new gods, then in their gates
was warre; was their a shield,

Or ſpeare among fourty thouſand
in all Iſraels field?
8 My heart to Iſral's Governours
is, that vvith one accord
Offred themſelves moſt willingly
to Battell, bleſſe the Lord.

9 Speake ye that ride on white aſſes,
In cheefe rulers aray;
And yee that ſit in judgement, and
that travel by the way;
10 And yee the pooreſt of the land,
whoſe tread was ſtill to drawe
Waters, who for fear of Archers
did greatly ſtand in awe:
Yee from this feare delivered
Gods great workes magnifie,
Who hath given juſtice and traffique
in village and citie.
11 Awake, awake, awake, awake,
Deborah ſing anone,
Ariſe Barak, and lead captive
thou of Ahinoan Son.

12 He that remaines he made to rule
ov'r the Nobilitie

Ov'r the people; the Lord me gave
rule over the mighty.
14 Of Ephraim 'gainſt Amalek
there was a root worthie;
Alſo among this great people
Benjamin after thee;
From Machir of Manaſſe came
governours goodly men,
To this ſervice came Zebulon,
ſcribes that handle the pen:
15 And the moſt mighty Princes of
ſtrong Iſſachar that day
Were with Deborah in the field,
ev'n Iſſachar I ſay;
Alſo Barak to the valley
ſent on foot, did depart,
For the diviſions of Reuben
there were great thoughts of heart:
16 Why would not thou from the ſheep fold
go for to act thy part?
For the diviſions of Reuben
were great ſearching of heart.
17 Beyond Jordan Gilead abode,
and why did Dan remaine

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In ſhips? Aſher *on the Sea ſhore*
in his breaches ſought gaine:
18 Zebulon *and* Naphtali *were*
armed with ſpeare and ſhield:
Their lives they jeoparded in the
high places of the field.
19 *The Kings of* Cana'n *came, and fought,*
Jabin *for to maintaine:*
In Tana'ch *neere to* Megiddo,
but thereby did not gaine.
20 *The clouds and wind' gainſt* Siſera
did fight from the heav'ns hie:
The Stars in their courſes alſo
fought moſt couragiouſlie.
21 *The river* Kiſhon, *even* Kiſhon
did ſweepe them all away;
O thou my ſoule, thou haſt downtrode
great ſtrength without delay.
22 *Then were the ſtrong horſe hoofs broken*
in great rage and furie,
By the meanes of the pranſings, even
pranſings of the mightie.
23 *Curſe yee* Meroz *moſt bitterly;*
yea curſe, ſaith the Angel:

Becauſe

Becauſe againſt theſe foes they did
not help the Eternall:
24 *The Wife of* Heber Jael *ſhall*
bleſt above Women be:
She ſhall be bleſt above Women,
in the tent moſt ſurely:
25 *He asked vvater and ſhe gave*
him milke of ſvvet reliſh,
She alſo vvi ely butter brought
foorth in a lordly diſh;
26 *She vvith a hammer and a naile*
ſmote Siſera *indeed;*
VVhen ſhe had pierced his temples,
ſhe did ſmite of his head:
27 *He bovv'd and fell, and lay dovvne, h*
at her feet hovv'd and fell:
VVhere he bovv'd there he fell dovvne dead
at the feet of Jahel.
28 Siſera's *mother looked out*
at vvindovves, and did cry
Through the latteſſe vvith joy of heart,
to theſe that paſſed by,
VVhy is his Charet ſo long a
coming? VVhat is the let?

VVhy tary thus the most swvift vvheeles
of his princely Charet?
29 *VVhen her vvise Ladies heard these vvords,*
they did not long defer,
To give answer, yea to her selfe
she return'd this answer,
30 *Have they not well sped in battell?*
have they not all also
Parted the prey to every man
a Dam sell or two?
To Sisera a most rich prey,
who did his strong foes foile.
A colour'd prey of needle work,
for these that take the spoil;
31 *So let thy foes perish, O Lord,*
but who with heart upright
Love him, let them be as the Sun
going foorth in his might.

After these forces were by God repreſt,
Gods Iſrael had fourtie yeers of reſt.

The Uſe.

Heere we may learne, how Gods great Majestie,
Can by a wife obtaine a victorie.

5. GIDEON

5. GIDEON.

Cutting off.

GReat GIDEON, my verſe now come to thee
A *cutting off* thy name doth ſignifie:
The great God in mercy ſent thee a man,
To ſave Iſra'l from cruell MIDIAN:
This ſon of JOASH, in Iſra'ls diſtreſſe
Was threſhing Wheat beſides his owne Wine preſſe:
To him an Angel ſaid, with great favour,
The Lord is with thee, thou man of valour:
Alas, O Lord, (moved with grife) ſaid he,
That God is with us; Oh it cannot be!
Where are the wonders our fathers us told?
By Midian we croſſes manifold
Do ſuffer; oh our miſeries they ſcoff,
The Lord in wrath his people hath cut off.
To him ſaid God, Now go in this thy might,
Againſt theſe men thou ſhalt for Iſra'l fight.
O Lord, ſaid he, what power can I have,
Wherewith I may thy people ISRA'L ſave?
In MANASSEH my familie is poore,
My fathers houſe ſuch paines can not endure.
Goe to, goe to, ſaid God, do what thou can,
I ſhall thee help to ſmite them as one man.

If thou, O Lord, said GIDEON wouldst me
To fight, a signe first I desire to see.
According to this godly mans desire,
God by his staffe from the hard rock a fire
Brought forth, which did consume incontinent
Both flesh and broth, and caks GID'ON present:
When he thus saw, he trembling, said, Alas,
Gods Angel now I have seene face to face.
Feare not, said God, let nothing trouble thee,
I give thee peace, thou surely shalt not die.
Then he an altar did build without cease,
JEHOVAH-SHALOM the Lord God send peace.
When this was done, which was his great renowne,
Baals altar with great zeal he threw downe:
Because he fear'd his foes that were of might,
He not by day, but did it in the night.
When this was done, the city all agast
Unto JOASH his father quickly past;
Bring out thy Son that vile villaine quickly,
Soone bring him out, for he shall surely die.
Then Joash said, Your brags are but scorning,
He shall be kill'd while it is yet morning:
Who darre for BAAL onely speak a word?
If he be God, now let him plead by sword:
Therefore JOASH from such pleading did call
His godly sonne by name JERUBBAAL.

But

Then MIDIAN with AMALEK in ire
With an great hoſt againſt him did conſpire:
With *deaw* and *drieneſſe* the Lord on the *fleece*
Encouragd him from battell not to ceaſe.
Then JOVAH ſaid, The men that are with th
Be too many to give you victorie;
Who ſo is fearefull, and of courage bad,
Let him returne now from Mount Gilead:
When Gideon ſtout theſe words proclamed, t
Returned twentie and two thouſand men:
Then ten thouſand were in Gods hoſt that day,
Yet is the Haoſt too many, God did ſay:
Go to the waters ſee what *lapers* be
Theſe are the men that I will ſend with thee
Three hundred men lapped upon the brink,
But all the reſt bow'd downe their heads to d
This being done, behold one did proclaime
Unto his fellow in the hoſt a dreame:
A barley kake, ſaid one, tumbled our tent;
Another ſaid, this a fearfull rent:,
Our mighty army ſhall both faint and fall
Before GIDEON, called JERUBBAAL:
When Gideon heard the telling of the dream
Hee worſhipped the mighty God of heaven:
Then with all haſt his hoſt he did command
Trampets pitchers, with lamps to take in ha
When I the Trumpet blow, then blow each

ry, *Sword of the* LORD *and of* GIDEON:
ey brake pitchers, the lamps in their left hand;
ey blew Trumpets as GIDEON did command,
hile Isra'l did these Princely Trumpets blow,
ery mans Sword was against his fellow:
e Lord himselfe that great Battell did fight,
en all MIDIAN were turned to the flight:
hile they this armie hotely did pursue,
ey OREB ZEEB two great Princes slew:
o his hand likewise great JEHOVAH
eliv'red ZEBAH and stout ZALMUNNAH
e flesh of SUCCOTH, and PENUEL in feare,
ter this done with sharpe thornes did he teare:
t he at last, forgetting the great God,
f rich earerings made an idole Ephod:
f lawfull sons he had threescore and ten,
nd ABIMELEH of a concubine.

The Use.

eere for a space men may GODS *cause defend,*
And yet at last withidoll Ephods *end:*
Blest is he who serves GOD *with heart entire,*
And like the Sun about Heav'ns Bandeleere
Galopping still, doth not faint in his race,
With Gods children that tread the paths o' grace

6. ABIME-

6. ABIMELECH.
My Father King.

MY Father King, ABIMELECH thy name
Doth signifie; a bastard full of shame:
This villaine full of fearfull crueltie,
Upon one stone did kill nine and fiftie:
Of his brethren in number like a hive,
Onely JOTHAM the youngest left alive:
He with silver vaine men and light did hire,
Against his brethren he did thus conspire:
His mothers friends of SHECHEM he did bribe
Who with the house of MILLO made him King
Then JOTHAM went unto Gerizim hill,
And cried down this *pricking parable*,
The trees went forth on a time to annoint
A king; the Olive first they did appoint:
The Olive then said, Nothing I doe lake
For crownes I will not my fatnesse forsake:
Then with one voice they said to the fig-tree,
Come thou, and now receive the dignitie:
The fig-tree then said, Nothing I do lake
For crowns I will not my sweetnesse forsake:
Then all the trees the crowne like a propine
With one consent offred unto the Vine:
The Vine tree then said, Nothing I do lake,

For crowne I will not my liquour forsake:
Then all the trees did to the Bramble bring
The crowne, who was content for to be King.
Well said the Bramble; well I you allow,
Come now and put your trust in my shadow.
If not, let fire come from the Bramble soone,
Of Lebanon the Cedars to consume.
Well, well, said Jotham, O unthankfulnesse,
Soone have ye forgot my fathers kindnesse:
His life for you he did adventure far,
And now of his children ye murdrers are:
Ye Shechem, Millo, lewdly did conspire;
Yee for such things shall be consum'd with fire.
When Abimelech reigned had yeeres three
The Lord to punish his great crueltie,
Sent an ill Sprite betwixt him and Shechem,
Who helped him to murder his brethren:
Then Gaal with other Shechemites stout,
Desir'd that Abimelech should come out:
Then he anone came out most furiously,
And Gaal chasde even with all his armie:
The citie Sechem he sack'd for their fault,
He slew their men, and sowed it with salt:
From Zalmon he brought branches in his ire,
With these he set their strongest towre on fire:
In that strong hold of the city Sichem,
He in his rage did burne a thousand men,

From

From thence this tyran with a ſpeedy pace
Went and encamped againſt fair *Thelez*:
The people all, ſore trembling in that houre,
With all their might fled unto their high towre
ABIMELECH (approaching in his ire)
Went neere the doore for to burne it with fire:
While them to yeeld he thought for to conſtrain
With a milſtone a woman brake his braine.
Fy, fy, young man, ſaid he, me ſtob and ſlay
Leſt by a woman I die ſhamefully:
While he was thus in a moſt ſhamefull ſmart,
The youth obey'd and thruſt him through the
heart.

The Uſe.

Let all men heere conſider well and ſee,
VVhat is the end of too great crueltie:
What Jotham *ſaid it is now come to paſſe;*
Vengeance at laſt comes, though vvith a ſlow
pace.

7. TOLAH.

Crimſin.

O Worthy *Tolah*, no war in thy time
Defil'd the land with crueltie or crime:
GOD who the portion to all Princes meaſures,

ade him on ſmooth ſurges of ſeas of pleaſures
o ſaile: He with meekneſſe and mildneſſe rather
hen with rigour did govern as a father.
In the Scriptures we clearly learn this far,
e was come of the tribe of *Iſſachar*:
godly Judge, he ruled in GODS fear,
e judged Iſra'l three and twentie year:
n *Ephraim* Mount they buried *Tolah*,
Vhere men had laid the corps of *Joſhua*.

The Uſe.

lappie is he who dies with a good name,
hough volumes be not Written of his fame.

8. JAIR.

Shining, enlightned.

BEhold heer *Jair*, whoſe vertues divine
Do ſparkle bright, and glorioully ſhine;
A Gileadite, he ruled in GODS fear
The holy people twentie and two year.
This worthy man of children had no lack,
For thirtie ſons him follow'd at the back:
He thirtie cities, as GODS word doth ſay,
Had, *Havoth-Jair* cald unto this day:
At laſt, after his dayes were ſpent and gone,
This worthy Judge was buried in *Camon*.

The

The Use.

Heer leare how Jovah, in his great mercie,
Can bleſſe a man With great poſteritie.

9. JEPHTE.

From patach vvhich ſignifieth, to open or dravv a Svvord.

THis *Jephte* was a mgihty man of war,
Drawing of ſwords in his name he doth be
Old Gilead this ſtout Jephte begot
Unlawfully, upon a vile harlot.
When Gileads ſons began for to grow ſtout,
They (hating Jephte) anone thruſt him out.
Depart from us, ſaid they, now ſpeedily,
A harlots ſon, no heritage for thee.
Then Jephte from his cruell brethren fled,
And went in haſte into the land of *Tob*.
In this time Ammon did moleſt Iſra'l,
For this cauſe for ſtout Jephte they did call.
Now Jephte ſaid, Ye ſeek me in diſtreſſe,
While ye ſuffer for your great wickedneſſe.
Behold, ſaid they, We come again to thee,
That 'gainſt Ammon thou may our captain be.
If, ſaid Jephte, ye will make me your head,
Unto battel gladly will I proceed.

So be't, said they, If otherwise we meane,
The great JOVAH be witnesse us betweene.
Then Jephte sent messengers with command,
To tell Ammon not to destroy his land:
But after speaches past both to and fro,
To battel both parties resolv'd to go.
Then GODS Sprite came on good Jephte quickly,
Reveng'd on Ammon he resolv'd to be.
If, GOD, said he, the victory will allow
Against Ammon, I make a solemn vow,
If to my house I shall return in peace,
What first me meets shall be a sacrifice:
Or if not, I most gladly do accord
To consecrate it Wholly to the LORD.
This said, Jephte went foreward in great might
Against the children of Ammon to fight:
To him that day the LORD great favour shew,
His foes with force he stoutly overthrew.
While he returned from the victory,
His daughter dear with timbrels merrily
Came to meet him; to this she was not slow.
Alas my daughter, thou hast brought me low
Said good Jephte, I can not now go back,
I must perform the vow which I did make.
My father dear, said she, Now do to me
What thou hast vow'd perform to the most Hie;
Only *two moneths* suffer me alone,

That I may my virginitie bemone.
What ſhe requir'd her father did allow,
When that was done he performed his vow;
Not that he ſlew her (as ſome think falſly,)
But to GOD s ſervice her virginitie
Did conſecrate, How can men thus ſurmiſe,
That good Jephte made ſuch a ſacrifice?
Paul in his writs unto the Hebrews ſaith,
He was a man renowned for his faith:
How could he make a ſacrifice divine,
If he at firſt had met a dog or ſwine?
Durſt a man, who was both faithfull and good,
Bring to GOD that which chewed not the cud?
And now at laſt, mens raſhneſſe to arreiſt,
If ſhe was ſlain, tell me, who was the Prieſt?
In Jephte this I chiefly diſallow,
That with *Alas* he did perform his vow.
After this battel, Ephraim in ire
Againſt Jephte with forces did conſpire;
But Jephte ſtout, with great numbers of men
In great haſte took the paſſage of Jordan:
There Ephraim who did the war denounce,
By *Shibboleth*, which they could not pronounce,
In the battel their foes were knowne to be,
Sibboleth then made many men to die.
In that battell the cauſe of greefe and woe,
Ephraim there loſt thouſands fourtie two,

Then faithfull Jephte at the laſt deceaſed,
After he had Gods Iſra'l ſix yeares judged,

The Uſe.

Heere vve may learne that baſtards may get grace,
In faiths faire roll this Jephte *had a place.*

10 IBSAN.

The father of a buckler.

AFter Jephte IBSAN of Bethlehem,
Was judge; this man had threeſcore of children.
At laſt he died, as in Scripture appeares,
When he Iſrael had judged ſeven yeares.

The Uſe.

Happie is he who dies with a good name,
Though volumes be not written of his fame.

11 ELON.

Strength courag.

THen came ELON from the ZEBULONITS,
Who ten yeers well judged the Iſraelits.

The Uſe.

Happie is he who dies with a good name,
Though volumes be not vvritten of his fame.

12 ABDON.

Worke ſervice.

AFter ELON ABDON ſonne of HILLEL,
Eight yeers did judge the tribs of Iſrael,

The Uſe.

Happie is he who dies With a good name,
Though volumes be not Written of his fame.

13 SAMSON.

Little ſunne.

AFter Iſraels darkneſſe fourty yeers,
In great bondage this *little Sunne* appeares:
He was ſon of MANOAH a Danite,
A great comfort for the poore Iſralite;
Before his birth his mother was barran,
In griefe without the comfort of children:
At laſt to her an Angel did appeare,
Who ſaid to her, Thou ſhalt conceive and beare
A ſonne, no raſor ſhall come on his head,

For

For he ſhall be a Nazarite indeed;
A man for GOD, ſet a-part from the womb,
Who Iſra'ls foes ſhall ſend unto their tomb.
Then the woman ſaid to her huſband, See
A man of GOD hath appeared to me:
He ſeem'd to me a man of noble fame,
Moſt angel-like, he told me not his name:
He ſaid unto me when he did appear,
Behold a ſon thou ſhalt conceive and bear;
No raſor ſhall at all come on his head,
For he ſhall be a *Nazarite* indeed.
LORD, ſaid *Manoah*, Let the man of GOD
Now come, and tell us what with this young lad
We have to do, for we are ignorant,
That we may follow thy commandement.
The LORD him heard, the Angel came anone,
And told them both all that was to be done.
Then *Man'oah* ſaid, I pray thee now tary,
Till we in haſte prepare a kid for thee.
I am a ſprite, ſaid he, I eat no bread,
With ſacrifice unto the LORD proceed.
What is thy name? ſaid *Manoah*, tell me:
It is ſecret, ſaid he, now let it be.
When he heard thus the Angel him forbid,
A meat-offring he offred for a kid
Unto the LORD; as the ſacred ſtory
Tels us, the Angel did moſt wondrouſly:

Behold

Behold th'angel who had the ſecret name,
Of the offring aſcended in the flame.
Alas, ſaid he, unto his worthy wife,
We have ſeen GOD, we ſhall both loſſe the life.
No, not, ſaid ſhe, we need not for to fear,
Becauſe GODS Angel to us did appear:
If to kill us this had been his earand,
He had diſdain'd the offring in our hand.
Then young *Samſon* the Sprite of GOD began
At times to move in the great camp of *Dan*;
At laſt he did require a *Philiſtine*
For wife, which he at *Timnah* had new ſeen:
His parents to this could not well accord,
For they knew not that it was of the LORD;
While he to *Timnah* went, a beaſt did roar,
As though he would the young *Samſon* devore;
But he anone him pulling by the beard,
Rent him, as though he would have rent a kid.
The LORD did this who made the ſea and land,
For young *Samſon* had nothing in his hand.
Returning after to his wife he ſees
In the dead Lion a fair ſwarm of bees;
The honey comb moſt ſweet he took to eat,
For this to him (in miſter) was for meat.
When Philiſtines his feaſt began to taſte,
Then he this riddle did propone in haſte,
Out of the eater, ſaid he, *came there meat*,

Out of the strong came that which was most sweet.
Seven dayes they had at this riddle to gueſſe,
But the meaning thereof could not expreſſe:
With furie great they were puft up in rage,
Becauſe they ſaw they were to loſſe their pledge
Of thirtie ſhirts, and thirtie garments dear,
Theſe great charges they had not will to bear.
Then ſaid they all unto ſtrong *Samſons* wife,
If we theſe cloaths loſſe, thou ſhalt loſſe the life:
Entiſe him ſoone, the doubt try by requeſt,
Why ſhould we loſſe ſo much at his fair feaſt?
Then did ſhe preſſe him by day and by night,
Untill he had declar'd his riddle right.
Then ſaid theſe men, in words not to be long,
Sweet is the honey, and the lion ſtrong.
Then ſaid he, With my heifer have ye plow'd,
Who hath unto you my dark riddle ſhew'd
Then GOD'S good Sprite this ſtrong man came upon,
Who in his ſtrength went down to Askelon;
Thirty Philiſtins he kild in that place,
Whoſe garments pay'd for his riddels diſgrace.
Then his fair wife her father took him fro,
And gave her to his friend who was his fo.
Then he bethinking how he might revenge
This wrong, he did three hundred foxes range,
Knut tail to tail, with a burning fire-brand,

Which

Which did consume the cornes upon the land.
When all was known, the Philistins in ire
Burnt the Timnite, and Samsons wife with fire.
This is no mends, yet aveng'd will I be,
Said Samson, I will smite them hip and thigh.
The Philistins (who did like lions ramp)
In JUDAH LEHI soon did pitch their camp.
What means this war? to them Judah did say;
To binde Samson with ropes and thongs, said they
Then of Judah went three thousand anone
To Etams top, where was the strong Samson:
To him they said, What hast thou brought to passe
We all will smart for this thy great trespasse.
To these men I have done no wrong, said he,
I did to them as they have done to me.
We will thee binde, said they, with cords and bands:
After, we will put thee into their hands.
Swear to me, said he, by GOD that made all,
That ye your selves will not upon me fall.
Truely, said they, thy blood we must not spill,
Thou needs not fear that *Judahs* men thee kill:
But unto this we with one voice accord,
To binde thine hands fast with these *two new cords*
Then when his foes saw him bound at *Lehi*,
For joy they cry'd, and shouted mightily.
Upon him then came a Sprite from the LORD,
With

With great power hee brake both bands and coards:
When he himſelf did thus ſhake in his ire,
His bands became like flaxe burnt in the fire.
When GOD had this great work thus brought to paſſe,
Strong *Samſon* found the jaw-bone of an aſſe:
No ſword he had, no other weapons then
With that aſſe-bone he ſlew a thouſand men:
After this battel ſore troubled with thirſt,
Upon his eyes he felt of death the miſt:
Thou haſt me helped greatly, LORD, ſaid he,
Oh ſuffer not me now for thirſt to die:
Then GOD did cleave of the jaw the hollow,
From this bone ſoone great waters out did flow;
Becauſe that bone by GOD was made a Well,
Samſon that place *Enhakore* did call.

The Word ſignifieth, the Well of him that called or cryed.

SAMSON in *Gaza* went to an harlot,
His foes it heard, and they in anger hote,
Laid wait for him in their great ſtrength & might,
Reſolv'd they were to kill him in that night:
But he the gates of their *Gaza* did take,
With the two poſts and barre upon his back:

He

He thence them cari'd to fair *Hebron* hill,
Thus the *Gazits* could not ſtrong *Samſon* kill.
Againe *Samſon* in *Sorek* land did love
Delilah fair, who dayly would him move
With her fair words, deceit and flattery,
To tell wherein his greateſt ſtrength did ly;
Firſt *withs*, then *coards*, then with the *web* and *pin*
To her ſuch anſwers thus he did begin;
But at the laſt (for which he ſuffred ſmart)
He unto her revealed all his heart:
A *Nazarite*, ſaid he, from my youth-head
I have been; no raſor upon mine head
Hath come; If any cut mine hair from me,
Like other men I ſurely weak ſhall be.
When ſhe ſaw that *Samſon* had thus reveal'd,
That which from her he had ſo long conceal'd,
The *Philiſtins* ſhe ſpake, and cald apart;
Come now, ſaid ſhe, for I know all his heart.
Then theſe proud lords came up in a great band
And brought to her much money in their hand.
Then ſhe him made upon her knees to ſleep,
And from his head his ſeven locks ſhe did ſweep
Up, up, ſaid ſhe, ariſe *Samſon* quickly,
Behold the ſtrong *Philiſtins* be on thee.
I will ariſe, ſaid *Samſon*, and me ſhake
As heretofore, of ſtrength I have no lake.
But, Oh, *Samſon* this did not underſtand,

That GOD the LORD had left him in their hand.
Then these proud men (bitter like angrie bees)
Took poor *Samson*, and put out both his eyes;
With hard fetters of brasse they did him bind
In a prison, as horse they made him grind.
Soon after that his hair began to spring,
These lords him brought to Dagons house their king.
Dagon, said they, the god of sea and land
Hath now inclosed *Samson* in our hand:
Then all the people greatly did rejoice,
And praised Dagon with a joyfull voice:
Then all merry and glad they did exhort
To call for *Samson* for to make them sport.
When he was come; *Lad*, take me by the hand,
Said he, Lead me where the pillar doth stand,
Upon the which the house is founded sure,
That I thereon may lean my body poor.
The house was full, three thousand on the roofe,
To see *Samson* of sporting give a proofe
Then *Samson* pray'd unto the Lord with cryes,
Now grant me, Lord, a revenge for mine eyes:
Twixt the pillars (with his left hand and right)
He pull'd them downe, by great JEHOVAHS might:
Such was the end of his dayes full of strife,
At death he slew mo then he slew in life.

The

The Uſe.

Heere wee may learne; yea, clearely wee may ſee
That cruell men are met with cruelitie:
Heere is a leſſon for to guide our life,
Not to reveale great ſecrets to a wife.

14 MICAH.

Who is like the Lord.

THe word of God moſt clearely doth reveale,
How MICAH did his mothers ſilver ſteele;
Yea, which was worſe, and did merite the rods
Of it he made graven and molten gods:
A *Teraphim* he had, and an *Ephod*,
And ſo became Apoſtate from his God,
A wandring *Levite* he hir'd for his Prieſt,
His houſe for idols he made like a beaſt.
Now I know well that God will do me good,
Said MICAH, who was moſt fooliſh and rude:
The LORD will lodge both in mine houſe and breaſt
Becauſe I have a *Levite* for my Prieſt:
In theſe dayes (which was a moſt fearefull thing)
In all Iſra'l was neither judge nor King.
The DANITS then ſeeking inheritance,

Came

Came to the houſe of this *Micah*, by chance;
His *Levite* and his ſilver gods they tooke:
When this was done MICAH began to looke,
To run, and cry aloud after the men,
In number five come from the tribe of DAN.
What aileth thee? ſaid they; What and Wherefore?
My gods, ſaid he, are ſtoll'n, what have I more?
Let not thy voice now be heard us among,
Said they, leſt ill fellows upon thee throng;
It may fall out that if we come to ſtrife
Both thou and thine this day may loſſe the life:
Thus fooliſh MICAH, Prieſt, and gods that day
Did loſſe; and ſo the DANITS went their way.

The Uſe.

Let all men learne in Gods excellent ſchools
Who worſhip idols are moſt brutiſh fooles.

Of the *Levite* and his *Concubine.*

IN theſe dayes, (which was a moſt feareful thing)
In all Iſra'l was neither Judge nor King:
In theſe ill dayes what man could it endure?
A *Levite* had a wife that play'd the whoore.
She not fearing the terrours of JOVAH,
Ranne to her Father dwelling in JVDAH:

Foure

Foure whole moneths with him she did remain
Her husband went to bring her back againe;
There he with his father in law abode
Where chearefully he was most welcomed:
From day to day he sought to turne againe,
But by his father was urg'd to remaine:
At last the fift day (after all was done)
Hee went away well neere the afternoone:
Then parted he with his wife and servant,
They neere to JEBVS, found the day far spen
The servant said, In JEBUS let us lodge,
The *Levite* said, To do such things I grudge;
We will not turne aside to that citie,
We will not lodge with these that strangers b
We will passe over unto GIBEAH,
For there we trust is the fear of JOVAH.
When unto GI'BAH they were thus n
come
The Sunne in his Horizon was gone downe:
Then he went in, and sat downe in a streete,
But no man there with kindnesse did him gree
At last an old man (lifting up his eye)
Come from the field, did there perceive t
three.
Whence come ye? said he, Whether will ye
We goe, said they, the house of God unto
From BETHLEHEM; we have both bread
wine,

ſ thou us lodge, we ſhall take none of thine.
hen ſaid that old man, Peace be now with thee,
Velcome, thy want ſhall all lie upon me:
As they were eating with their hearts merrie,
Behold the vile villaines of that city
Swarm'd in numbers, of moſt vile rogues a rout,
The old mans houſe they compaſſed about:
Bring forth the man that came into thine houſe,
Cry'd they, of him we will make carnall uſe:
This vice ſo vile with words I can not name,
Behold in Iſra'l of SODOM the ſhame.
The old man ſaid unto them moſt gravely,
I pray you ceaſe, oh ceaſe from this folly;
This man is come under my houſe ſhadow,
Such great vileneſſe the Lord cannot allow:
His wife, my daughter, (if ſo be it muſt)
Abuſe, with man abhorre to ſpend your luſt.
But for all this theſe men could not forbeare,
Raging in luſt, ſuch words they would not hear.
When this was done, and all remeed was paſt,
The *Levite* brought to them his wife at laſt:
Theſe vile villains not trembling at Gods ſight,
In their mad luſt abuſ'd her all the night.
When darkneſſe paſt, the cleare ſpring of the day
Appear'd, then theſe vile villains went away,
Then ſhe whom they had handled like a whoore
In the dawning fell downe dead at the doore:

At

At laſt the man op'ning the doore, behold
Her fall'n downe dead, her hands on the th
ſhold,
Then to her thus lying her Lord did ſay;
Up up, let us make ready for the way.
While he looked that ſhe ſhould riſe with ſpe
Behold his wife upon the threſhold dead:
When the man ſaw what then was come to pa
He tooke the corps and laid it on his aſſe:
When he her brought unto his houſe at home,
He with a knife cut her through fleſh and bon
That the dead parts the wrong might clearly te
Twelve parts hee made and ſent through
ISRAEL:
They that this ſaw, ſaid, A ſinne of this kinde
We have not ſeene, adviſe and ſpeake your mind
Then all the land (for this great ſin much grieve
From end to end at MISPEH were conveened
In number clearly (ſet downe by GODS pen)
They there were foure hundred thouſand fo
men:
There the *Levite*, in anguiſh and diſtreſſe,
At their deſire declard the wickedneſſe.
This heard, they all with one conſent bega
To go to work, to ariſe as one man:
Then ſaid they all (kindled with anger hot)
To the battell we will go up by lot

Aga

Againſt vile *Gib'ah*, to fight bitterly,
That they may ſmart for their unheard folly.
Firſt through Benjamin ſpeedy poſts they ſent,
That Gib'ahs men might ſuffer for their rent:
We ſeeke no more but when ye heare us then,
Ye ſend to us theſe vile and wicked men:
But *Benjamin* in a moſt fooliſh rage,
With mouth awry ſcorned the whole meſſage;
Twentie ſix thouſand they in armour bright
Prepar'd in Battell 'gainſt *Iſra'l* to fight:
From *Gibeah* in that armie were then
Expert in war ſeven hundred choſen men;
Left handed ſtrong who to fight would not ſpare
They with their ſling ſtones well could *hit an haire*:
Againſt all theſe the Iſraelites had then
In readineſſe foure hundred thouſand men:
They went to GOD firſt to ſeeke his counſell,
To know which of them firſt ſhould give Battell,
To them this anſwere came from great JOVAH,
Unto the Battell firſt ſhall go Judah:
Then *Iſrael* right ſtoutly did begin,
To go to battell againſt Benjamin;
And they againe (all in armour full bright)
Prepar'd them ſelves againſt *Iſra'l* to fight,
Brave warriours all gliſtring with harneſſe,
Threw downe that day *Iſra'l* with great diſtreſſe:
Twentie ſix thouſand joined with ſome few

Unto *Isra'l* twentie two thousand slew.
To GOD againe they went to seek counsell
If they should give to Benjamin battell.
Go up, said GOD, your anger to fulfill
Go up, why not? if so it be your will.
The second day came *Israel* to fight
Against Benjamin, but were put to flight:
Of that great armie of *Isral's* children
Destroyed down were eighteene thousand men.
Then *Israel* perceiving at the last
Great numbers nought, they ran to GOD by fast
They weeped sore and powred out their heart,
Then GOD was moved for to take their part:
Up, up, said God to war I you command
To morrow I will put them in your hand.
On the third day *Israel* did begin
A bloody battell against Benjamin
At the first meeting (which was with furie)
Of *Isral's* brave men were then slaine thirtie.
Then Benjamin uplifting his proud crist,
Cri'd they are smitten down as at the first:
Then *Israel* by GOD himself made wise,
Said, Let us flie and draw them to high wayes;
At *Baal Tamar*, they all in good array,
Prepar'd themselves to fight stoutly that day;
Liers in wait came out of hole and bore,
Ten thousand chosen made the battell sore;

The LORD Captaine this great hoſt did command.
Therefore Benjamin that day could not ſtand:
Before, behinde *Iſrael* did them hew,
Twentie five thouſand and five ſcore they ſlew.

The Uſe.

See what is luſt, conſider how therefore
Were ſlaine ſixtie, five thouſand, and five ſcore:
Let men alſo (when they their armies ſend)
Heere learne not on great numbers to depend.

THE GARDEN OF ZION.

RUTH.

Watered.

WIth famine preſt theſe perſons went anone,
Elimelech Naomi with *Mahlon*,
And *Chilion* their ſons from *Bethlehem*.
To MOAB land that they might their remaine,

ELIMELECH Naomis best beloved
At last by pale death was from her removed:
Then her two sons their hearts for to rejoice;
Of RUTH and ORPAH made their onely choi
But in their mariage this was a great spot,
These women were from the incest of Lot:
For Moab was (against all divine order)
His mothers sonne and also his owne brother:
After ten yeares in mariage were past,
These two young men both died at the last:
Then poore Naomi deliv'red from dread,
Hearing how God had given to Isra'l bread,
Said to Orpah, and Ruth her daughters dear,
Goe to your owne, for I must hence retire:
The Lord in mercy deale with you kindlie,
As ye have dealt with the dead and with me:
The Lord in mercy work all to your best,
That with your husbands each of you finde rest
Then kissing them, they weeped bitterlie,
They said surely we will returne with thee:
Naomi said, My daughters turne again,
For now with me ye can no more remaine.
The Lord mo sons on me doth not allow,
Which I for husbands might give unto you:
Then all did weepe, then Orpah tooke her le
But to NAOMI RUTHS heart fast did cleave:
Not so Naomi said, Behold Orpah,

Beſt thou returne with thy ſiſter in law:
Intreat me not, ſaid Ruth, I pray humblie
For to returne from following after thee:
Both going, lodging, people, and our God
Shall all be one; with thee mine whole abode
I mind to make; to live and die indeed
With thee I minde, and als to be buri'd:
From thee I will by no meanes now depart,
No thing but death on earth ſhall us two part.
When ſhe her ſaw ſo ſtedfaſtly perſiſt,
She ſaid to Ruth to ſpeake more I deſiſt:
Then they two went with little meanes with them
Unto her city called BETHLEHEM:
Unto her many came where ſhe abade
Is this Naomi? each to other ſaid.
No more that name, ſaid ſhe, belongs to me,
Call me Marah, becauſe God bitterlie
Hath dealt with me, the LORD hath more and more
Againſt me wrought and hath afflicted ſore:
Beſide her dwelt Booz a wealthie man,
A neere and deare friend of her dead huſband:
The barley harv'ſt was, Ruth deſired then,
In great miſter ſome ears of corne to gleane.
She went to fields, God did direct her choſe,
She came unto the reapers of Booz:

When

When Booz knew Ruth the Moabiteſſe,
His melting heart did pitie her diſtreſſe:
Then did Booz ſpeake friendly to her heart,
See from this field that thou do not depart:
When thou gleaneſt abide neere the women,
Concerning thee I ſhall direct the men
That they thee touch not; when thou art a thirſt,
Go to the veſſels, and take of the beſt:
After that Ruth had ſuch great favour found,
She bowed humbly even unto the ground,
Saying thou art a rich man high in place,
And I a ſtranger in thine eyes finde grace.
Then Booz ſaid, It hath been ſhown to me,
How kind thou haſt beene unto Naomi:
The LORD of love who doth all things remark,
Reward thee full and recompence thy worke;
Then loving Booz, in things of all ſort,
Left no thing undoone that might Ruth comfort:
Both meet and drink ſhe got, while ſhe did gleane,
Booz handfulls the reapers did ordaine
To leave of purpoſe, that for coming foorth
Shee might returne home with ſome thing of worth;
When ſhe had eaten, ſhe put up a part,
Which ſhee brought home with a moſt loving heart

Unto

Unto Naomi, who bleſt the moſt Hie
Who had made her to finde ſuch charitie:
Then ſaid Naomi, I will do my beſt,
For thee my daughter to ſeeke out a reſt:
I truſt my hope ſhall take ſome good effect,
Waſh thee therefore and do as I direct:
Though thou be Ruth a ſilly widow poor,
Feare not to go unto his threſhing floore:
When he hath ended both to drinke and eat;
Marke where he lyes, laſt uncover his feet;
Waite well thy time, and after lay thee downe,
And he will tell thee what is to be done;
As Naomi her daughter had informed,
All was by Ruth ſo in due time performed.
Then Booz to bed with a merry heart
Went, after Ruth paſt ſoftly to her part:
She well reſolv'd, not fearing hurt or ſcorne,
Lay down with Booz neere an heap of corne:
At midnight houre when his firſt ſleep did paſſe,
He was afraid, and wondred who it was:
Who can this be? Who art thou, then he ſaid,
I am ſaid ſhe even Ruth thine owne hand maid,
I come to thee in all humilitie
My neere kinſman now ſpread thy skirt on me;
Then Booz ſaid, the Lord his bleſſing ſend
To thee whoſe kindneſſe in the latter end
To me an old man now doth moſt appeare,

Gourage

Courage daughter thou need'ſt no thing to feare:
Thy praiſe is high above the common pitch,
Who ſeeks not young men whether poore or rich;
And now, daughter, ſee what thou moſt deſires,
For I will doe each thing that thou requires:
In this city i'ts known to every man
That thou art a good and vertuous woman:
The Lord he knowes thou art to me full deare,
But know this, there is a kinſman more neere;
If he refuſe and the neere match forſake,
I promiſe heere to wife I will thee take.
When Booz after did that man require,
His anſwere was, that match I not deſire
Then Booz having ended all the ſtrife
Made choiſe of Ruth for to remaine his wife:
A little after all theſe things were done,
God bleſſed Ruth who bare to him a ſonne:
His name OBED, to many joy did bring,
He was grand father to David the King.

The Uſe.

Heere learne that Chriſt, who of all men was beſt,
Did come of Ruth *who was from* Lots *inceſt:*
Heere learne how God exalts the baſeſt things,
From this poore gleaner did ſpring many Kings.

THE

THE GARDEN OF ZION.

The Bookes of *Samuel.*

ELKANAH.

The Lord is jealous.

THere was a man of faire mount *Ephraim*,
Whom Scripture calleth *Elkanah* by name:
His Hebrew name clearely doth signifie,
For some great thing JEHOVAHS jealousie:
Two wives he had *Peninnah* and *Hannah*,
Yeerely he went to worship JEHOVAH
In *Shilo*, where the Arke of GOD did stand,
For so to do the LORD did them command;
Peninnah proud because of her children
Provok'd *Hannah*, because she was barren:
To her she was even like a trapping net,

Seeing

Seeking alwayes to make her heart to fret.
While her husband perceiv'd her grief and ſmar
With theſe good wordes he did comfort her her
Why weepeſt thou for want of fair children?
I to thee ſhall be better then ſons ten:
Then *Hannah* in great bitterneſſe of heart
Went to *Shiloh*, from GOD to eaſe her ſmart;
In her prayer ſhe weeped bitterly;
She vow'd this vow unto the LORD moſt hie;
O LORD of Hoaſts, if thou now wilt indeed
Looke on the grief of me thy poor handmaid,
If thou wilt give to thy ſervant a Son,
He ſhall be thine the raſor ſhall not come
Upon his head; he all his dayes ſhall be
A faithfull ſervant conſecrate to thee;
While ſhe continued in prayers divine;
Prieſt *Eli* thought ſhe had beene after wine;
How long ſaid *Eli* wilt thou drunken be?
Ariſe, ariſe, and put thy wine from thee:
My LORD, ſaid ſhe, do not ſo of me think,
I am not drunk with wine nor ſuch ſtrong drin
In my great grief, in anguiſh with great ſmart
Before the LORD, I have powr'd out my hear
Let not, my LORD, this thought in thy heart fal
That thy handmaid is one of *Belial*:
From GOD I have heen ſeeking ſome reliefe,
Who hath an eye to my complaint and grief.

Then *Eli* ſaid with great affection,
The great GOD grant thee thy petition:
When this was ſaid the woman went her way,
She eat her meat, her face was fill'd with joy:
The ſon ſhe ſought from great GOD eternell,
From her asking was called *Samuel*:
This ſon her chear'd againſt *Peninnahs* ſtrife
Unto the Lord, ſhe lent him all his life.

The Uſe.

Let us learne heere our vaine pride to repreſſe,
And not to grieve theſe that are in diſtreſſe.
Let us learne heere to judge in charitie,
Of others plung'd in great adverſitie.
Let us learne heere when ought doth us diſmay,
To run to God and humbly him to pray.

The Song of *Hannah.*

MY heart rejoiceth in the Lord,
my horn exalt did he:
My mouth is greatly now inlarg'd,
for his goodneſſe to me:

2 *There is none holy as the Lord,*
there is none beside thee:
There is no rock that is like God,
our God the Lord most hie.

3 *Talke no more proudly as ye do,*
speake not with arrogance;
For all our deeds the Lord doth weigh,
in his sacred ballance.

4 *The strong-bowes of the mighty men*
are broken all at length;
And they that stumbled now, are girt
with force and divine strength.

5 *They that were full in plentie have*
hir'd out themselves for bread:
And they that were in great distresse,
from God have found remeed.

6 *The Lord by his strong arme doth kill,*
and he also doth save:
He lifteth up, he bringeth downe
unto the stinking grave.

7 *By his power he doth make poore,*
and also maketh rich;

He bringeth low, and raiſeth up
unto a certaine pitch.
8 *He bringeth up out of the duſt*
the poore from the dunghill,
To Princes ſeats; the ſtrong pillars
of earth he makes ſtand ſtill.
9 *He will keepe the feet of his ſaints,*
the wicked in darkneſſe
Shall all bee ſilent, none by ſtrength
ſhall prevaile more or leſſe.
10 *Theſe fooles (who do reject the Lord)*
ſhall ſoone be broke to pieces;
With thunders ſhall he trouble them,
though they be great as Princes.
11 *The Lord ſhall judge the earth below,*
and ſtrength give to his King:
His horne ſhall fill with holy oyle,
and make him long to reigne.

15. ELI.

My God.

IN Iſra'l Judge and Prieſt was old ELI;
My God his Hebrew name doth ſignifie:

He

He had two ſons Hophni and Phineas,
Who did againſt the Lord greatly treſpaſſe;
With greede and whooredome, a moſt filthie vice
They made all men contemne Gods ſacrifice.
Their father *Eli* in his words too ſmooth,
Preferr'd to God his ſons in his reproof:
Therefore the Lord reſolv'd them all to kill;
By fall, in Battell, he their blood did spill:
For Elis fault the Lord gave him this check,
He from his ſeat did fall and breake his neck:
As for his ſons (who in vice did excell)
They loſt their life in a bloody battell.

The Uſe.

By Father Eli let all fathers heere,
Learne not to love too much their children dear.
Let Levits *learne heere not to do or thinke*
That which may make Gods ſacrifice to ſtinke.

16 SAMUEL
Asked of God.

Here is a Saint the, Son of good Hannah,
Asked of God the moſt high Jehovah:
He was a man of a moſt holy heart,
He from the womb for God was ſet apart:
When he was young, and Elis eyes were dim

The Lord in Silo did appeare to him:
Foure times he cried unto him *Samuel*,
Before he knew that it was th' *Eternall*:
To him the Lord there great plagues did reveale,
Againſt *Eli* which he did not conceale.
My plagues, ſaid God, I will upon him ſpend,
When I begin I als will make an end:
Him will I judge, and his two ſons moſt vile,
Againſt his houſe I will my wrath reveale:
After all this young *Samuel* went to bed,
Fearing to tell t' ELI what God had ſaid:
The morning come, ſaid *Eli* to *Samuel*,
What God hath ſaid ſee that thou now me tell;
But if thou faine if that thou doe not ſo,
God ſo to thee doe, and much more alſo.
Then good *Samuel* told to him every whit,
Nothing from ELI did he keep ſecret.
When this old Eli clearely underſtood,
It is the Lord ſaid, he, what ſeemes him good
Now let him do againſt both me and mine,
Againſt his ſentence I will not repine,
What SAMUEL ſaid to ELI, more or leſſe,
Upon ELI it ſhortly came to paſſe.
Then it was ſhowne clearly by th' Eternel
That *Samuel* was for to judge Iſrael.
The proud *Philiſtins* in his time came out
Againſt *Iſra'l*; he put them to the rout:

He cri'd to God, and God by thunder heard,
The Philiſtins under their feet he troad;
To ſhew his thanks, to tell what God had done,
In the ſame place he wiſely ſet a ſtone;
A ſtone of help, for to declare Gods fame
Eben-Ezer in Hebrew was its name.
In his old age, when he was full of dayes,
His bribing ſons did not walk in his wayes:
Then all the people greeved with this thing,
Cri'd with one voice, Now let us have a King;
For now Samuel is old, and full of dayes,
His bribidg ſons doe not walk in his wayes;
Then God directed SAMUEL how to ſay,
That Iſra'l had rejected God that day.
Go to, go to, hearken unto their voice,
Give them a King according to their choice;
Be plaine with them, and hide from them no thing,
Shew them clearely the manner of the King;
To war, to till, to reape, in every point
Of hard ſervice your ſons he will appoint;
Of your daughters, who walk with lofty look
He will make Bakers and vile ſluttiſh cooks;
Your fields and yards, which are the moſt plea ſant,
He will take and give to his owne ſervants:
The tenth of your ſheep and ſeed he will crave,

Yo

Your ſtout young men to his worke will hee have:
In all this bondage ye ſhall howl and ſay,
Alas; but God ſhall not you hear that day:
But all this ſpeach to them no change could bring
No not, ſaid they but we will have a King,
As this people rebelliouſly would have
A King, ſo GOD a King unto them gave.
When this was done *Samuel* did teſtifie,
Before all ISRA'L his integritie.
Now I am old, ſaid he, ſee my gray head,
I have been with you from my young childhood;
Now heere I am, I gladly do accord,
Witneſſe againſt me heere before the LORD:
Be plaine I pray you, and now hide no thing,
For heere we are in preſence of the King:
Whoſe Oxe? whoſe Aſſe have I by wrong poſſeſſed?
By violence whom have I once oppreſſed?
What bribe tooke I therewith to blinde mine eye?
If it be ſo, now let you teſtifie:
Then ſaid they all (as they well underſtood)
We know nothing in thee but what is good:
No man we know hath beene oppreſt by thee,
No bribe was able for to blinde thine eye:
God be witneſſe, ſaid he, and underſtand,

That now ye have not found ought in mine hand,
After this ſaid, he did them terrifie
With fearfull thunders, piercing through the skie:
The people then to him (quakeing) did ſay,
We have ſinned, to JOVAH for us pray.
Fear not, ſaid he, but comfort to you take,
For his people the LORD will not forſake:
If ye cry to him, he will hear your voice,
For he of you hath onely made his choice;
As for me I will not leave off to pray
For you; I will als teach you the good way:
Onely take heed, and ſerve the Lord with fear,
So ye his goodneſſe ſhall both ſee and hear:
But if, ye careleſſe, do the wicked thing,
Ye ſhall be conſum'd, both ye, and your king:
After SAMUEL (though he was old and gray)
The proud King Agag in Gilgal did ſlay:
He was a man faithfull in every point,
Before his death two Kings he did anoint.

The Uſe.

Let Judges learne by Samuels *hiſtorie,*
To take good heed that no bribe blinde their eye.

THE GARDEN OF ZION.

The Kings.

SAUL.

Seeking.

THis Son of KIS from seeking hath his name,
His life with vice he ſtain'd, his end With ſhame:
When he began his calling was but baſe,
Before his Crowne he ſought his fathers Aſſe;
When at the firſt from the ſtuffe he came out,
Then the people with their voice made a ſhout;
The wordes they ſaid in their lovely ſhouting,
Were, that the Lord would ſafely keep the King:
About this time *Nahaſh* the *Ammonite*
Againſt *Jabeſh* made war with great deſpite;

Then *Iabesh* said, Spare us, and let us be,
A Covenant we will now make with thee;
But cruell *Nahash* burning in a rage,
By no fair words could his great wrath asswage,
No friends, no friends, said he, now will we be,
Except we first now thrust out your right eye:
Seven dayes they sought an answere for to give
They sent to *Saul*, that he might them relieve.
Then *Saul* armed with companies out three
Threw *Ammon* downe with a great victorie:
Saul by this valour was confirmed King,
Then all the people desir'd him to reigne:
When he was King, even in his second yeere,
The *Philistines* with forces did appeare;
They of Charets strong thirtie thousand were,
Six thousand foot also prepar'd for war:
But *Israel*, which was cause of great fear,
Disarmed was without both Sword and Spear:
The *Philistines* triumphing them above,
Did craftily from them all *Smiths* remove:
Yet for the *Forks*, *Axe*, *Coulters*, *Goads*, this while
To sharpen them the Hebrews had *a file*:
When *Saul* this saw, he greatly was afraid,
In caves and rocks the people did them hide:
Then *Saul*, in fear not waiting on *Samuel*,
The seventh day off'red to GOD in *Gilgal*.

Then Samuel angry with his fooliſh haſte,
Made both his eares to tingle with this blaſt,
Thou haſt rebell'd, thou haſt done fooliſhlie,
Thy Kingdome no more ſhall abide with thee:
Then *Jonathan* went after ſecretly,
Between *Bozez* and *Seneh*, two rocks hie;
To his ſervant he ſaid, Let us purſue,
God can us ſave by many or by few:
Before we go, by this we will them try,
If while they ſee us they ſhall ſay, *Tary*,
Then will we ſtand; but if their words be ſo,
Come up to us, untill them will we go.
They ſaid, *Come up*, and that by way of mock,
Whē this was heard they both did climb the rock:
In that conflict, with *Philiſtins* children,
Stout *Jonathan* did there ſlay twentie men:
Terrours from GOD his foes hearts made to ſhake
All th' Hoaſt trembled, the very earth did quake:
The LORD in armes gliſt'ring did fight that day,
He made his foes like ſnow to melt away;
The LORD of Hoaſts, by his great power and might,
Made theſe his foes one 'gainſt another fight.
When th' *Iſralits* of this mercy heard tell,
From holes and bores they ruſhed to Battell:
Theſe who before for fear themſelves did hide,
Stoutly their foes did beat both back and ſide;

They

They fought like Lions but anone a jar,
A faiting oath the victory did mar;
They durſt not eat, and therefore faint and few,
They could not throughly their ſtrong foes purſue;
While *Iſra'l* thus did faint for fault of meat
Jonathan of a hony comb did eat:
Aſſoone as he had taſte of that honie,
His ſprite reviv'd, enlightned was his eye:
What he did then it was by ignorance,
For he knew not his fathers ordinance:
But when the matter he did underſtand,
He ſaid, My father hath troubled the land;
For want of meat mens hearts ſo weakened be,
That they can not purſue the victorie.
Still fight, ſaid *Saul*, and do all that ye can,
Spoile and deſtroy, of them leave not a man;
But firſt to GOD to ſeeke reſponſe they went,
To ſee what ſhould be his ſacred intent;
But God in wrath, for ought that they could ſay,
Would not make anſwere to *Iſra'l* that day.
Go to, ſaid *Saul*, there is ſome man of ſin;
By Divine lot, I truſt I ſhall him finde:
Give perfect lot, ſaid *Saul* to GOD, I pray,
That we may ſee by what great ſin this day
Thou haſt beene griev'd, though it my Son ſhould bee,

Stout *Jonathan*, he ſhall now ſurely die.
Then curiouſly *Saul* ſeeking out this ſpot,
Upon *Jonathan* fell the Divine lot
Tell, tell, ſaid *Saul*, tell me what thou haſt done,
Prepare for death, for thee mercy is none:
Alas, ſaid he, I hungry wanting meat,
In a faire wood of hony combs did eat;
That which I did was done ignorantlie,
Behold *Jonathan* muſt now ſurely die:
No more, ſaid *Saul*, thou haſt broken the oath
Of great JOVAH, prepare thy ſelf for death:
What? ſaid *Iſra'l*, ſhall ſtout *Jonathan* die?
Who hath for GOD now fought ſo valiantly?
As God liveth, who ever lives indeed,
No thing ſhall aile the leaſt haire of his head.
Thus the people walking in the right way
Good *Jonathan* they did reſcue that day.
Then unto *Saul* went godly *Samuel*.
To him from GOD this meſſage did he tell:
Remember now how *Amalek* laid wait
For *Iſra'l* by the way in his great ſtrait;
Now go and ſmite, and utterly deſtroy
Beaſt, Man and Maid, unto the ſuckling Boy,
When this was ſaid, King *Saul* with all his might
Againſt *Amalek* ſtoutly went to fight:
He ſlew theſe men, and tooke Captive the King,
With him beſt beaſts he ſav'd alive; which thing
Acted by him 'gainſt Gods Commandement,

The faire kingdome of *Isra'l* from him rent;
Then *Samuel* said, Where is *Agag* the King
See ye in haste that *Tyran* to me bring:
When he was come he hew'd in pieces all
Agag the King before GOD in *Gilgal*.
After this sin the LORD to *Samuel* said
Go and anoint for King the herd David:
Because for *Isra'l* he ventur'd his life
Against *Goliah*, he got for his wife
Michal Sauls daughter; that great victorie
Brede in *Sauls* breast displeasure and envie:
This soulesse *Saul*, by *Doegs* villenie,
Was mov'd to slay at *Nob* with crueltie
Fourescore and five servants of the great GOD,
Who for armour had but linnen EPHOD,
Because to *David*, in hunger and need,
They had vouchsav'd some peece of GODS shew-
bread;
At divers times *Saul* fill'd with rage and strife,
Hunted *David* like a flea for his life;
Whiles like a Lion, cruel he did roar,
Enrag'd at DAVID whiles like a wild boar:
He did him hunt most like a bloody hound.
Who cannot rest untill his prey be found:
But God at last, to make of him an end,
A great armie of Philistins did send:
The Philistins at Shunem were gath'red,

Isral's

Iſra'ls armie in Gilboah pitched:
When Saul that hoaſt of Philiſtins did ſee,
He trembled all, his heart did quake greatly:
Then he in feare unto the Lord did cry,
But God to him no anſwere would reply,
Neither by dreames, by URIM, or Prophet,
When Saul ſaw this, his heart within did fret,
If God will not, the Divell I will deſire,
To help, ſaid he, of him I will enquire.
There is a witch which doth at Endor dwell,
Said they, She can all ſecrets to thee tell.
Then Saul went to that wicked wife by night,
Deſiring her to bring to him in ſight
Whom he ſhould name, who ever was the man,
Then unto him thus anſwerd the woman
Right well thou knowſt no ſprit familiar
Is now approv'd; make not for me a ſnare:
As God liveth, ſaid Saul, now for this thing
Thou ſhalt not ſmart: Tell mee whom I ſhall bring.
Up unto thee, ſaid ſhe, now to me tell;
Bring up to me, ſaid he, old dead Samuel:
When the woman perceived this dead man
Ariſe from grave, to tremble ſhe began;
She ſaid to Saul, Thou haſt deceived me,
That thou art Saul I know now certainly:
Feare not, ſaid Saul, no ill to thee I meane,
Declare me plainely all that thou haſt ſeene,

I have, ſaid ſhe, now perceiv'd a ſtrang thing
Gods wonderfull from the earth aſcending.
What is his forme? ſaid Saul, now tell to me,
A mantled old man, ſaid ſhe, I now ſee
When the woman theſe things to Saul did tell
He then perceiv'd that it was Samuel:
He having all things in ſuch order found,
He bow'd himſelf, and ſtouped to the ground,
Then Samuel ſaid, Why haſt thou troubled me?
I am, ſaid Saul, diſtreſſed heavily;
God hath me left and anſweres me nó more,
To ſeek thy help I am conſtrain'd therefore.
In vaine, ſaid Samuel, comeſt thou to me,
Who can be friend where God is enemie?
The Lord at firſt of thee for King made choiſe,
But (thou ſtubborne) would not obey his voice:
'Gainſt *Amalek* to do the Lords command,
Therefore the Kingdome is rent from thine hand;
Thy foes ſhall fight, thine hoaſt ſhall fall and flee
Thou and thy ſons the morne ſhall be with me.
Then Saul afraid, fell ſtraight way all along
Upon the earth, the witch and men among:
No ſtrength in him, in him there was no might,
For he had faſted both the day and night.
When this was done, the witch prepared meat
She brought it to him and mov'd him to eat:
Behold anone the Philiſtines armie

Ready

Ready to fight, as *Isra'l* was to flie:
The Archers shot, the battell went full sore,
The shafts did flee, their rage did more and more
Increase; then Saul to his servant did say,
Draw out thy sword, and quickly now me slay;
Take courage, do, let not this trouble thee,
Though thou me spare, yet will I surely die;
My feare is, that th'uncircumcised band
Come and abuse me vilely with their hand:
But the servant (who his Prince fear'd and lov'd)
To kill the King by no words could be mov'd.
Then Saul with rage and godlesse furie prest,
With his own sword did peirce through his own breast.
Jonathan, Abinadab, Malchishuah
Sauls three sons with Saul fell on Gilboah:
The Philistins after finding Saul dead
Upon the mount, they cut from him the head:
The body of that stout and valiant man
They fastned to the strong wall of Bethshan;
Among the rest this was the sharpest rod,
His armour bright unto their idol god
Ashtaroth they brought with great pomp and glory,
As though their god had given them this victory.
When Jabesh heard what to dead Saul was done,
With one consent they all armed right soone,

The

The bodies of Saul and of Jonathan
They pulled downe from the walls of Beth-
shan:
To save them sure, with fire they did them burne
Seven dayes they fasting for their death did
mourne.

The Use.

This history to all men well may tell,
That none shall speed that seeks the divels coun-
sell;
He is most sure that God relyes upon,
All other things will shrink and sinke anone.
Men for a time may their sad hearts solace
With sound of harp, which soone will have no
place,
If Kings with Saul of Gods word make no count,
He will them meet upon Gilboah *mount:*
These who care not their lives for to amend,
Do often come unto a tragick end:
The LORD *to each man his owne worke re-*
payes,
And makes him finde according to his wayes.
If men be graceleſſe though never so great,
God shall anone set others in their seat:

So at the laſt they ſhall get ſhame and loſſe,
When God ſhall crowne theſe men whom they did croſſe.

DAVID.
Beloved

THE ſpirit of God begins my heart to move,
To ſing of David whom the Lord did love:
When God him ſought to make him Iſra'ls King,
He was an herd, keeping the ewes with young:
Of Jeſſes ſons he was the leaſt and laſt,
As by the ſtory is moſt manifeſt:
When God his ſervant Samuel did appoint
To goe, and one of Jeſſes ſons annoint;
The firſt he ſaw was Eliab faire in face,
This ſaid Samuel is he who by Gods grace
Should be the King; No, not, this ſhall not be
Said God, for God ſeeth not as men doe ſee:
The outward barck men ſee of countenance,
But Gods bright eye through all the heart doth glance.
Abinadab Shammah he would not chuſe
David he tooke, the reſt he did refuſe:
When he rudie came, the Lord did appoint
Samuel with horne of oyle him to annoint:
When that was done, Gods ſpirit came him upon,
He hated Saul and left him his alone:

When

When God from him had his good ſprit of grace
Remov'd, the divell came quickly in his place;
He ſore troubled, thus to his men did ſay
Provide a man that cunningly can play:
I cannot pray, the divell will not depart,
My cheefe comfort muſt be by Muſicks art;
A man with harpe to warble let me finde
That he the divell may drive out of my minde:
Then David came who warbling did his beſt,
The divell departed, then Saul got ſome reſt:
After all this the Philiſtins with boaſt
Againſt Iſra'l came with a mighty hoſt:
Among the reſt a man of Gath Goliah
A champion contemning great Jehovah,
Came forth with boaſting a moſt mighty man
Whoſe height was ſix great cubits with a ſpan;
Both up and downe he thus armed did paſſe
With coat of male and with helmet of braſſe,
Graves on his legs, a target he betweene
His ſhoulders had, his ſpeare was like a beame
Of a weever; One with a ſhield before
Went; this ſtrong man all Iſra'l troubled ſore:
He cri'd aloud to all Iſra'l that day
In vaine ſet ye your battell in aray;
Let one man come and fight me hand to hand
What part prevails, they ſhall the reſt command;
If ye have hearts or hands I ſhall ſoone try,

All Isra'ls hoſt this day I do defy:
On all Isra'l thus he did rub diſgrace
All men did flie, but none durſt turne the face,
Untill David encourag'd from above,
This queſtion to the armie thus did move,
What ſhall be done to him who ſhall ſtoutly
Kill this vile dogge that doth our God defy?
He, then ſaid they, who ſhall performe this thing,
Shall have for wife the daughter of the King:
Let no mans heart, ſaid David, now him faile,
I will now anſwere his fooliſh appeale;
I tremble not for all his ſtrength and might
The Lord gives heart, I him reſolve to fight:
Alas, ſaid SAUL, thou greatly haſt to feare,
Thou art a youth, but he a man of warre:
Not, ſaid *David*, I have experience,
I am acquaint with GODS ſtrong aſſiſtance;
He made me kill a Lion and a Bear,
What needs me now this *Philiſtine* to fear?
Go to, ſaid *Saul*, GODS bleſſing go with thee,
With coat of male, and helmet armed be
Thou muſt; my Sword alſo gird by thy ſide,
That thou his ſtroaks the better may abide:
David thus armed all from top to toe,
Said with ſuch things to fight I can not goe:
Off with his harneſſe, his ſtaffe in hand he took,
In ſcrip five ſmooth ſtones choſen from the brook,

With

With ſling in hand, in a courage divine
He ſtoutly went to fight the Philiſtine:
Then great Goliah came down to the field,
Armed with braſſe, before him a great ſhield
was borne; he lofty with a moſt proud look
Diſdain'd David, ſcarce notice of him took;
This thing is ſtrange it ſeems to me uncouth,
That in Iſra'l there is none but this youth,
Faire and ruddy, ſmall token of courage,
To fight againſt a giant full of rage:
What art thou lad, what meaneſt thou to doe,
Am I a dog that ſo thou com'ſt me to
With ſtaves and ſtones? a dwarfe moſt unwor-
thie,
By all my gods now curſed muſt thou be:
Come hither heard thy ſtones and ſtaves now
yeeld,
Thy fleſh ſhall go to the beaſts of the field:
Thou ſhalt well know that I am not a beaſt,
I minde to make thy fleſh for foules a feaſt.
Words are but winde, ſaid *David*, I not fe
Thy ſword or ſhield, or yet thy braſſe or ſpear;
I come to thee, in the moſt mighty name
Of great JOVAH, whom thou haſt thought t
ſhame;
Ceaſe from thy brags, no more to boaſt proceed,
I ſhall thee ſmite and from thee take the head,
Th

Thou ſhalt ſoone know, and others ſhall it tell,
That there is a great God in *Iſrael*:
The Lord God ſaveth not with ſpears or ſwords,
I feare nothing, the Battell is the Lords.
This ſaid, David with a courage divine,
Ran in all haſte to meet the Philiſtine
With hand to bag, from thence he tooke a ſtone,
Which pierc'd Goliah through both fleſh and bone:
The ſtone with force throwen ſanke in his fore-head,
Then like an Ox to ground he fell down dead.
Then David ran with great courage divine,
And ſtood upon that beaſtly Philiſtine;
Him treading downe with feet he made great ſpeed,
With his own ſword from him he cut the head:
When the Philiſtins ſaw their man of might
This way mangled, they tooke them to the flight,
Thus wanting courage, they both fled and fell,
Affrighted much for the men of Iſra'l:
Laſt David after Goliah was dead,
To Jeruſalem brought this monſters head:
In the way met him theſe ſongs of women,
For Sauls one thouſand David hath ſlaine ten:
From that day and forward Saul did him eye,
Having his heart ſtuft with rage and envie:

Then Saul deviſed how to make him fall,
A bloody dowry he ſought for Michal:
An hundred foreskins to David, ſaid he,
Of Philiſtins thou ſhalt bring unto me;
I ſeeke no more, no more dowrie I crave,
Do this, and thou Michal for wife ſhalt have,
By theſe his wordes which ſeemed to be faire,
He aim'd to draw David into a ſnaire:
But ſtout David brought in a bloody ſtrife,
Two hundred foreskins, and ſo wan his wife:
All theſe great things fild Sauls heart with envie,
Davids applauſe kindled his jealouſie;
His wrath like fire in fewell did increaſe
When he did hear of Davids good ſucceſſe;
From ſecret wrath to open felonnie
He went purſuing David cruellie.
For this David to Achiſh in Gath fled,
There he as mad the ſpittle on his beard
Let fall; in this moſt pitifull eſtate
Forced like fools he ſcrabled on the gate.
From thence to Keilah, from Keilah he paſt
To Ziph, where he almoſt by Saul was loſt:
At Engedi, where he revenge might have,
He ſpar'd Sauls life, incloſed in a cave:
In wilderneſſe having proviſion ſmall,
He was refuſed by churliſh Nabal:
Of all Sauls houſe the worthy Jonathan

Of

Of Davids comforts onely was the man:
David at laſt fled to the land of Gath,
Untill God had puld Saul away by death;
His death (which would have made another glad)
Made him to ſigh and many teares to ſhed.

The lamentations of *David* for the death of Saul *and* Jonathan.

ALas my heart, ſaid David, doth diſdaine
These vile villains, who have unto us Slaine
The Royall blood, the beautie of Iſrael;
How they are fall'n beware in Gath *to tell,*
Or Askelon; *let no man heare your voice,*
Leſt the daughters of Philiſtins *rejoice.*
O Gilboa, now curſed muſt thou be,
Let neither deaw nor raine fall downe on thee:
For there thee ſhields of men armed with might,
Were caſt away like men that could not fight.
There Saul *fell downe upon that curſed ſoile,*

As though he had not been annoint with oyle:
Saul and Jonathan, *two men moſt mighty,*
Your bow and ſword returned not empty:
Saul and Jonathan in lyfe were lovelie,
They in there death would not divided be:
The Eagles, Lions, both in ſtrength and flight,
Were overcome by theſe two men of might.
O daughters worthy the name of Iſra'l;
Let floods of teares now bubble out, and fall
For worthy Saul, whoſe purpoſe was ſtill ſet,
To deck with gold and cloath you with ſcarlet;
It greeves my heart to think, or yet to tell
How theſe mightie did fall in the battell:
O Jonathan! I muſt moſt weep for thee,
For thou a friend and brother was to me.
Thy love to me was more then love of men,
Yea it did paſſe the beſt love of women.

Of Davids Reigne.

OF Davids reigne clearely I will record;
Who was faithfull, beloved of the Lord,
When Saul was ſlaine, and Jonathan was dead,
The Crown of Judah was on Davids head
In Hebron ſet: Then he ſent to Jabeſh,

And thanked them for their loving kindneſſe,
For taking downe from the walls of Bethſhan
The bodies of Saul and of Jonathan:
In this meane time, which did great troubles bring,
Abner annointed Iſhboſheth as king:
Joab for David was then cheefe captaine
Againſt Abner, who Sauls houſe did maintaine:
In that armie Abner began to ſay,
Let the young men now ſport, and riſe to play.
Content, ſaid Joab, then twelve on each ſide
Aroſe to fight, each man anothers head
Caught in his hand, and then moſt cruelly
His ſharp ſword thruſt in his brothers belly:
That day betweene Judah and Iſrael
Was firſt a skirmiſh and then a battell;
A battell great, laſt Abner in that fight
Was beaten ſore, he ſav'd himſelfe by flight:
While he did flie, Aſahel did purſue.
But Abner ſtraited ſwift Aſahel ſlew:
Though Abners armie was in good aray
Good David got the victory that day:
Though David was theſe great troubles among,
Yet by Gods arme he dayly was made ſtrong;
Stout Abner who did Iſhboſheth defend,
Unto David revolted in the end;
After this man by Joabs treachery

Was

Was ſlaine, which moved David bitterly
To weep and mourne, while of it he did heare,
Laſt he himſelf mourning follow'd the biere:
Alas, ſaid he, with ſorrow and great doole,
Did valiant Abner die as doth a foole?
This great breach now can be made up hardly,
The ſons of Zerviah be too ſtrong for me.
Then Baanah and Rechab did conſpire,
To ſlay Iſhboſheth for to winne a hire;
Theſe bloody men him ſtobbed on his bed,
And after that with haſte to Hebron fled,
Where David was; they thought to have good ſpeed,
When they to him offred Iſhboſheths head:
As God liveth, ſaid David, who hath me
Redeemed out of all adverſitie,
Yee ſhall be ſlaine, by a moſt fearfull death,
I ſhall you both take away from the earth;
Come out young men, cut off their hands and feet,
And hang them up, a judgement for them meet.
Then all Iſra'l with one voice conſenting,
Appointed David there captaine and King:
When he was crown'd of yeers he was thirtie,
His reigne continued the ſpace of fourtie;
Firſt ſeven in Judah, after he did beare
His faire Scepter for three and thirty yeere:
He tooke Jebus, who thought, as they were bold,

That blind and lame might ſurely keep their hold.
When the Philiſtines heard that he was King,
A great armie againſt him they did bring,
At Baal-Perazim he them overthrewe,
With great ſlaughter theſe Philiſtins he ſlew;
Their idols there they left their hearts deſire,
Which David tooke, and after burnt with fire:
Yet came againe the Philiſtins like bees,
Whom David ſmot at the Mulberie trees:
When reſt was come he prepar'd ſpeedily,
To have Gods Ark lodg'd in his owne city;
Of good duetie he did neglect no part,
He did prepare for it a new made cart:
While it was driv'n by Ahio and Uzzah,
Great mirth by all was made unto Jovah:
Timbrels and harps, cymbals and pſalterie
With Cornets ſweet made pleaſant melodie:
While all was joy, behold anone a jar,
A fearfull breach, which all their mirth did mar;
It was both ſore and ſuddain with terrour,
For God there ſmote Uzzah *for his errour*:
The Levits ſhoulders for to bear the Arke
Ordained were, and not an oxen cart:
The Levits might, as the Lord did command,
It carie, but not touch it with their hand:
At this great breach good David ſore afraide,
Both Arke and Cart in this journey he ſtaide;

In

In Obed-Edoms houſe he did it place,
Which in three moneths it did fill with grace:
When David heard of ſuch grace and goodneſſe
To his City he brought it with gladeneſſe;
He was ſo glad, that in all Iſra's ſight
He danc'd before the Lord with all his might:
To be more nimble in his dance to God
He was girded with a linnen Ephod:
As they came neere unto Davids citie,
Michal beheld all with a ſcorning eye:
When all was done, with gladneſſe manifold,
David returned to bleſſe his houſhold:
Him Michal met, and ſcorningly did ſay,
A beaſt, a foole, a vaine fellow this day
Thou haſt thee ſhowne; this was her bitter word,
What reck? ſad he, it was before the Lord:
Thy taunting ſpeach doth not ſinke in my minde,
The Lord me hath preferr'd to thee and thine:
From holy zeal I will not now refile,
I purpoſe yet to be more baſe and vile:
Though thou me ſcorne, and ſpeake ſo tauntinglie,
By men and maids I ſhall hence honour'd be.
After great warres when David had got reſt,
To build a houſe for God he thought it beſt:
In houſe of Cedar, ſaid he, I now dwell

But onely Curtains are for th' Eternell:
What ſhall I doe? to Nathan did he ſay,
Go to, ſaid Nathan, do without delay;
But God to Nathan the next night did tell,
That in an houſe as yet he would not dwell,
But afterward ſhould come a man of fame,
Who richly ſhould build an houſe for his name:
A ſon of David, whom he would correct,
If he ſhould ſin, but not as Saul reject:
When David heard Nathan from God thus ſay,
With *heart* and *harp* he did both *praiſe* and *pray*.
After this done by an courage divine,
He boldly went and ſmote the Philiſtine;
From them he tooke Metheg, and als Ammah,
For with him then was the great JEHOVAH.
After he had ſubdued the Philiſtine,
He ſmote Moab and meaſur'd with a line:
He after that ſmote the King of Zobah,
Being aſſiſted by the great JOVAH:
After he ſtrong routed the Syrian hoaſt,
Who came againſt him with great brags and boaſt:
King Toi hearing of his courage divine,
Sent to him Joram with a rich propine:
At laſt he did conſecrate to the Lord,
Both ſpoile and preſents conquer'd by his ſword:
To Mephiboſheth in his great diſtreſſe

For Jonathan he ſhew him great kindneſſe.
After all this his ſervants courteſly,
He ſent to Hanun comforters to be,
For Nahaſh death; but that fool could not ſp
He cut their coats, and made their buttocks bare;
This als he did more for a greater ſcoff
Of all their beards the half he ſhaved off:
Theſe men for ſhame could not lift up their fac
But on David redounded the diſgrace:
When King Hanun did ponder well and think
He ſaid this fact in Davids noſe doth ſtinke;
Before he know, we will make an armie,
To overthrow both him and his partie:
But David wiſe did to his captains tell,
That all ſhould be prepar'd for the Battell.
That day JEHOVAH (who is moſt mighty)
Gave unto David a great victory:
Both Syria and Ammon, with their might,
That day by Iſra'l were put to the ſlight.
David as yet remaining in his rage,
'Gainſt Ammon, their towne Rabbah did beſie
He ſent Joab unto it for captaine,
But he himſelf in great eaſe did remaine
At faire Salem; while he did there abide,
It came to paſſe, about the evening tide,
He roſe from bed, and to the roofe he went,
Where he forgot the Lords commandement:

With fooliſh heart, and with a rolling eye,
He did perceive Bathſhebahs great beautie:
Goe to, ſaid he, yon woman to me bring,
Make haſte, for *whats unlawfull for a King?*
While David thus burning in luſt did ſay,
Some vile ſervant was ready to obey:
She brought to bed, by the King was defil'd
Anone after ſhe found her ſelf with child:
Then in all haſte ſhe ſent unto the King,
To ſee how he might wiſely hide that thing:
Behold, thought David, a ſcandale and blot
Will ſoone break foorth, except I cloake this ſpot;
I ſee no way to hide from all the land
This ſecret ſin, but by her own huſband;
If he come home, and once but with her ly
My ſin is hid, hence no man ſhall it try;
Some ſervant goe, tell to Joab quicklie
That he in haſte ſend Uriah to me:
Then Joab ſoone him ſent; when he was come,
With fair ſweet words David made him welcome
How Joab did at him he did inquire,
If all did goe after their hearts deſire;
Then David ſaid, I thinke it now moſt meet,
Thou goe to thy houſe, and there waſh thy feet;
But theſe faire words the man not caring for,
Abode without, and ſleept at the Kings doore:
After that David to Uſiah ſaid,

Man

Man, with thy wife why didſt thou not abide?
Uriah ſaid, The Arke, and Iſrael,
Joab and Judah right well I can tell
Abide in tents, during this time of ſtrife,
And ſhould I now goe to ſport with my wife?
I will not goe, as thou liveſt O King,
I will not go, I will not do ſuch thing.
When David heard this, he found out a wile
With drunkeneſſe Uriah to beguile,
That being drunk the war he might forget,
And ſo go to his wife without all let:
But God above this thing did ſo provide,
At the Kings doore this man did ſtill abide.
When David ſaw that for ought he could ſay,
To touch his wife this poore man did delay;
Then wickedly to thinke he did begin,
How by his blood he might then cloake his ſin:
Bring pen and inke, ſaid he, to me right ſoone,
When he is dead who ſhall know what is done?
His ſtrange letter to Joab this did tell,
Set this man in the front of the Battell:
When at skirmiſh in danger ye him ſee,
Retire with ſpeed, that he may ſurely die:
This David wrot: He wanting Gods true fear,
Made Uriah his death with him to bear.
Then Captaine Joab, too too ready bent;
To pleaſure Kings in their commandement,

Tooke

Tooke this poor man with cruell craft and ſlight,
And ſet him where moſt valiant foes did fight,
Where men of Rabbah fiercely to Battell
Came; there they fought, and there Uriah fell.
When David heard this, he ſaid, All is well,
My ſecret ſin no man ſhall now reveale:
After Bathſhebah, by mutuall accord,
Became his wife, which diſpleaſed the Lord.
Then God to him his Prophet Nathan ſen
To let him know that God was miſcontent:
By parable he did himſelfe expreſſe,
A holy wile to make David confeſſe
His filthie fact, and for it ſore to weepe,
Who whole nine months in his vile ſin did ſleep.
Then ſaid Nathan, there was in one city
Two men, the one in richeſſe was mighty,
The other poore: the rich upon his ground
Had herds and flocks, wherein he did abound.
But the poore man (ſave an ewe lamb) had nought,
Which he in ſtrait with his poore meanes had bought,
And nouriſhed with diligence indeed,
With his children he dayly did it feed;
Of his owne cup it dranke, and of his meat
Such as he had it welcome was to eat;

Yea

Yea in his bosome sweetly it did lye,
And was to him as daughter by and by.
But O behold! unto the rich mans Inne,
A traveiler came to abide therein;
The naughty rich man (his flocks for to spare)
Caught the poor lamb, it kil'd for to prepare
Meat for that man, for him it he did dresse,
What think ye, Sir? should he not this redresse
Then Davids wrath raging against the man,
Sore kindled was, he said unto Nathan,
As God liveth, who liveth most surely,
That beastly wretch for that vile fact shall die:
And unto that yet I will adde this more,
The Lamb fourefold he shall quickly restore:
This I ordaine, no man it shall repeale,
It seemely is that Kings for God have zeale.
Then unto David said Prophet Nathan;
Even thou thy self, O King, thou art the man,
Thou wouldst for God seem to have zeal and love
Thou hast done that which heere thou dost re-
prove:
Thus saith the Lord, the God of Israel,
I unto thee this hard message will tell:
Ov'r Isra'l King I made thee for to be,
Out of Sauls hands I safe deliv'red thee,
Thy Masters house (with thy Masters Kingdome)

I gave to thee, his wives in thy bosome
I made to lye; yea, I most liberallie
Both Isra'ls house and Judahs gave to thee;
If in thine eyes that too little had beene,
I would moreover unto thee have given,
Even such and such things; great renowne and fame,
Which I bestow on these that feare my name:
Why hast thou beene so foolish and unwise,
As Gods precepts thus to tread and despise,
Most wickedly to do evill in his sight
To seeme godly, and yet to use such slight?
Poore Uriah the Hittite (in a word)
Thou cruelly hast killed with the sword;
Thou first defil'd, and now hast tae'n to wife
His deare *ewe-lamb*, and reft him of his life:
Thou lives secure, as though no ill were done,
Thou hast him slaine with the sword of Amon.
Now after sin shall surely come the smart,
Hence from thine house the sword shal not depart
Because by blood, and vile adulterie,
Two scandals great, thou hast despised me:
Thus saith the Lord, who is most righteous,
I will against thee out of thine house
Raise up much evill, I will before thine eyes
Even take thy wives; and give them for to please
Thy neighbour, who with them shall openly

Before

Before the Sunne in beaſtly manner lye:
Theſe moſt vile ſins in ſecret thou haſt done,
But this before all Iſrael and the ſun
Shall be; ſee what ſhall be in end thy luck
When for ſuch ſinnes ſuch ſorrowes thou ſha
truck
And ſo exchange, that for thy filthie luſt
Thou ſhalt ſtill ſmart, untill thou turne to duſt:
Ev'n as a bird, greev'd in a wierie gail,
Doth lowring droop, and hang the wing an
taile,
Even ſo ſhalt thou the reſt of all thy time
Perplexed be, for thy moſt bloody crime
Then David pierced through the very heart,
Of his folies began to feel the ſmart;
He was ſo lively touched for his ſin,
That how to ſpeak, or how his ſpeach begin,
He doubted much, whiles this, whiles that di
ſound
Within his breaſt, his thoughts did him confound
At laſt with teares his mouth utt'red this word,
I have, alas, ſinned againſt the Lord:
By my fleſhly, and moſt uncleane deſire,
I like a ſwine have wallow'd in the mire:
I like a beaſt have not well underſtood
What guiltineſſe comes by ſhedding of blood:
Heere in thy preſence, to thy Holineſſe,

Againſ

Againſt my ſelf my ſin I do confeſſe:
Theſe bloods, alas, are ever in preſence,
They weigh down ſore upon my conſcience:
How can I hence before thee lift my face,
Who have profeſt, and yet practiſd diſgrace?
Againſt thee who me from the ewes did take,
And of a ſheepheard me a King did make?
Moſt juſtly may thy wrath, with loudeſt raps.
Ev'n through my heart thrill roaring thunder claps.
But oh, O Lord, forget my hainous ſin,
Take *mercies kyes*, and let my ſoul come in,
Though I have ſinn'd, yet will I ſtill beleeve,
That thou in mercy wilt my ſins forgive.
Then Nathan ſaid, The Lord thy ſinnes ſurelie
Hath put away, fear not, thou ſhalt not die.
From death eternall I will thee protect,
But juſtice willeth that I thee correct:
Thy ſinne therefore I will viſit in haſt,
Ev'n blood for blood, for adulterie inceſt:
Thou ſhalt not faile to feel a greevous ſmart,
For from thine houſe the ſword ſhall not depart:
Becauſe thy ſinne hath cauſed blaſphemie,
Therefore thy Sonne ſhall now moſt ſurely die.
When Nathan was departed to his houſe
Then God the Lord who is moſt righteous,
Did ſtrike the child with great and ſore ſickneſſe,

Then David God beſought in his goodneſſe,
That he would not remove the child by death,
For this he faſting lay upon the earth;
The Elders came, and urged him to eat,
But he would not refreſh himſelf with meat.
When it was told him that the child by death
Removed was, he quickly roſe from th' earth,
He waſh'd himſelf, and chang'd his countenance,
To the Lords houſe he went with diligence,
From thence to his owne houſe; there he ſought meate,
They gave him bread, and he began to eat.
What thing is this? then did his ſervants ſay,
While thy childe liv'd, thou did both faſt and pray;
But when the child was knowne for to be dead,
Thou roſe from earth with courage to eat bread?
Then anſw'red he, While the childe was alive,
I did then pray that God would let him live;
But now h'is dead, God would it ſo to be,
I know he will no more returne to me:
After his death Bathſhebah bare a ſon
To David, who did call him *Solomon*:
But Nathan ſent from the great JEHOVAH,
Changed his name unto *Jedidiah*:
A man of peace, beloved of the Lord,
Of both the names the clear ſenſe doth afford.

In

In this meane time the great GOD JEHOVAH,
Remembred what had beene done to *Uriah*:
Then his threatnings began to take effect,
Great plagues were sent *David* for to correct:
Amnon defil'd his dear sister *Tamar*,
For this *Absalom Amnons* life did mar:
This man who did excell in great beautie,
In *Hebron* made a lewd conspiracie,
To slay *David*, both his father and King,
That after he upon his throne might reigne;
He not ceasing from this ill work begun,
His fathers wives defil'd before the Sun:
He wanting the true feare of th'Eternell,
'Gainst his father fiercely went to battell.
At *Bahurim* that vile rogue Shimei,
Like a cur dog did raile most bitterly,
Crying, Come out, thou man of Belial,
A bloody man, thou shalt now pay for all;
The Lord at last (who is most wise and good)
Hath upon thee returned all the blood
Of King Sauls house, in whose stead thou dost reigne;
Thy son shall rule, thou shalt no more be King,
The LORD hath plagued thee with shame and griefe,
Behold thou art taken in thy mischief.
Then stout *Abishai*, son of *Zerviah*,

Davids ſiſter, not knowing that JOVAH
Made *David* ſmart, ſaid, Why ſhould this dogge
dead
So curſe th King? I will take off his head:
He ſaid to *David*, Let me go anone,
That for his fault I may fall him upon.
But *David* knowing the minde of JOVAH,
Said, What, with you the ſons of *Zerviah*
Have I to do? Let him now curſe he ſaid,
For upon him the LORD this taske hath laid,
That he *David* ſhould curſe, who then ſhall ſay,
Wherefore haſt thou vile man ſo done this day?
Yea, more *David* unto *Abiſhai* ſaid,
A greater grief upon my heart is laid,
Behold the ſon of my bowels is come
To ſeeke my life, and to take my Kingdome;
How much more may this *beaſtly Benjamite*
Do what he doth, with a deſpightfull ſprite?
Seeing I am ſo wronged by my Son,
I pray you all to let this man alone:
Let him curſe ſtill, touch him not with you
hand,
For what he ſaith it is by GODS command;
It may be that God with compaſſion
Will looke upon my great affliction,
And that he will (though he a ſpace delay)
Requite me good for his curſing this day.

Then *Davids* armie ready with great might
Prepar'd themſelves 'gainſt Abſalom to fight;
When *David* view'd the march of his armie,
He ſaid to *Joab* and *Abiſhai*,
Deare friends, I pray, deal gently with my Son,
Deal gently with the young man Abſalom.
When this was ſaid, their was a skirmiſh rude
By the two armies made in *Ephraim* wood,
Like a great wind, boiſtrous with ſtormy puff,
Men fought in ſpight with mutuall counterbuff:
That day *Joab* with *Judahs* brave children
Of *Iſra'l* ſlew downe twentie thouſand men:
The people was ſore ſcatt'red in the wood,
Which did devoure more people then the ſword.
There *Abſalom* a Rebell, and a Foole,
Among the reſt was riding on a Mule;
By his long haire a branch caught him that day,
There he did hing when the Mule went away:
Then *Joab* with his three darts came anone,
And thurſt them through the heart of *Abſalom.*
Then *Cuſhi* came and cri'd, Tidings, O King,
To the great God now praiſes may thou ſing;
The LORD of Hoaſts in Battell moſt mightie
Of all thy foes hath now avenged thee.
Then *David* troubled, ſaid unto *Cuſhi*,
Is *Abſalom* the young man in ſafetie?
Then *Cuſhi* ſaid, Let all thy foes indeed,

Be

Be like *Abſalom* who is ſurely dead.
When *David* heard this, wounded was his heart,
From ſight of men quickly he did depart
To an high chamber, for to mourne alone
The tragick death of his deare *Abſolon*:
His ſorrow ſuch was in his wounded heart,
That forc'd he was to weep and go apart,
With teares of grief doubling, My ſon, my ſon,
He wiſh'd his owne death had ſav'd *Abſalon*.
For Davids murder and adulterie,
Shebah aroſe who was ſon *Bichri*,
A *Benjamite*, he with ſterne countenance
Moſt proudly ſaid, Now what inheritance
Have we in *David*? Let us make a rent,
Let every man returne unto his tent.
So *Iſra'l* did with this ſon of *Bichri*,
But *Judah* clave to *David* heartily:
Then *David* ſaid to valiant *Amaſa*,
Aſſemble me the brave men of *Judah*:
Then he went out Captaine of that armie,
Joab him met with heart full of envie
Cov'red with ſmiles; his right hand made a wound
Which all his bowels ſhed out to the ground;
Then *Amaſa* in mids of the high way
Bath'd in his blood did thus wallow that day.
This done, *Joab* purſued ſpeedily
After *Shebah*, who was ſon of *Bichri*;

When

When *Joab* came to the city *Abel*
This *Shebahs* head was throwne downe from the wall;
When theſe of *Abel* had perform'd this thing,
Joab in haſte returned to the King,
When all his foes were round about ſuppreſt,
To ſing to GOD due praiſes he thought beſt.
Yet once againe Gods wrath 'gainſt Iſrael
In Davids time upon this people fell;
He ſtirr'd by Satan, would know in his pride
How many men in his land did abide;
To Joab he gave this direction,
Who liked not the Kings commiſſion,
But yet obey'd; the Kings word did prevaile,
Therefore he went and numbred Iſrael;
In Iſra'l were eight hundred thouſand men,
Five hundred thouſand Judah their brethren
In number were: Of all, as ſaith Gods word,
Were thirteene hundred thouſand that drew ſword:
When this was done, then Davids heart him ſmot,
Gods wrath therefore was ſhortly kindled hot;
Alas, O Lord, ſaid he, now pitie me,
For I confeſſe I have done fooliſhly;
When David did ariſe in the morning,
The prophet Gad this word to him did bring,
Adviſe and chuſe one of theſe judgements three,

If

If seven yeeres of famine shall trouble thee;
Or if thou wilt three moneths chuse and take,
Before thy foes to flee and turne the back;
Or if thou wilt have this great patience,
Three dayes to hazard on the pestilence.
When David saw the Lords wrath thus appeare,
Hee said to Gad, I am in a great feare;
Yet in Gods hand I pray thee let me fall,
For his mercies are over his works all:
Then JEHOVAH in wrath to strike began,
And kill'd of Isra'l seventy thousand men;
To Jerusalem then the Angel went
With sword in hand, but God he did repent,
Him of the evill; Th' Angel he did command
To sheath his sword, and so to stay his hand:
Then Gad from God to David thns did say,
Reare up an Altar to the Lord this day.
Let this Altar be set for JEHOVAH,
Where is the treshing floore of Araunah
Then David (as JEHOVAH did command)
Did buy the floore, and in Araunahs hand
He laid thirty shekels silver for price,
And there to God offred his sacrifice.
When this was done, and David was wax'd old,
Absaloms brother ADONIJAH bold,
Helped by JOAB and ABIATHAR,
In his great pride made a most fearefull jarre,

A goodly man he was, and faire in face,
But proud in Sprit a man of litle grace,
David him ſpilt, he would not him diſpleaſe,
Him to reprove at all times he did ceaſe,
Puſt up by Joab in vaine aſpiring,
He thought no more but ſurely to be King
After David; theſe three, Nathan, Zadok,
Benaiah for Solomon undertooke
With Bathſhebah; David without delay
Declard who ſhould Iſraels Scepter ſway
After his death; The man who ſhall alone,
Said he be King is my ſon Solomon
When time drew nigh that good David ſhould die,
He Solomon charged moſt carefully;
I go, ſaid he, the way of all the earth,
I muſt ſhortly walk in the path of death;
Be ſtrong therefore, and ſhew thy ſelf a man,
And keep the charge of the Lord as thou can:
Walk in his wayes, keep his commandements,
His teſtimonies, and als his judgements;
So ſhalt thou proſper both by ſea and land,
All ſhall go well that thou ſhalt take in hand:
Remember well how Joab greeved me,
When he ſlew Abner with great treacherie,
And Amaſa, and how the blood of war
He ſhed in peace, when no cauſe was of jar,

And how he put the blood of Abner ſweet
In the vile ſhooes that were upon his feet?
I know thou canſt thy ſelf wiſely behave,
Let not his hoare-head in peace go to grave:
Unto Barzillais ſons ſhew great kindneſſe,
For they were kind to me in my diſtreſſe.
Behold with thee the curſed Shimei,
Who curſt me ſore in my calamitie;
To him (humbled) I ſware by the great Lord,
I will not put thee to death with the ſword;
Becauſe he was ſo fierce in my diſtreſſe,
Therefore take heede thou hold him not guiltleſſe;
I know thou canſt thy ſelf wiſely behave
His hoary-head with blood bring to the grave:
So David with his fathers ſleept ſoftly,
And after buri'd was in his city.

The Uſe.

By David learne what after ſin remaines,
The fruits of ſin are ſorrowes and great paines.
By David learne, if thou haſt gone aſtray,
To turne to God and walk in the right way.
By David learne to teach your children deare,
How in their time they ſhould live in GODS
feare:

Too many speak of Davids filthie fall,
To shroud their sins, and so to make them small:
Too many to their vile lusts licence give,
As though to rot were the way to revieve:
But few there be that weigh well in their heart,
How greatly David for his sins did smart.

SOLOMON.

Peaceable, *who is at peace with all men.*

GODS Sprit begins to move my pen anone,
To draw some lines concerning *Solomon*;
A worthy man, most excellent in fame,
At home abroad; from *peace* he had his name;
Good *Nathan* (sent from the great JEHOVAH)
Changed his name unto *Iedidiah*:
To change this name the LORD did *Nathan* move,
To testifie that he the child did love.
When on his throne he was by good JOVAH
Established, to him came *Bathshebah*
From *Adonijah* causer of much strife,
That he might have faire *Abishag* to wife:
Well well, *Solomon* said, I know that thing,
Aske also for him that he may be King:
Consider well, and hearken what I say,

Adonijah

Adonijah ſurely ſhall die this day.
Benaiah come, and hearken to my word,
Vaine *Adonijah* now kill with the ſword:
To *Abiathar* the Prieſt ſaid the King,
I will not now theſe ſtroaks upon thee bring
Which thou deſerves, becauſe thou had a part
In troublous times of my deare fathers ſmart;
Thou with my foes againſt me was too ſtout,
Therefore thou ſhalt from thy place be thruſt out
To povertie; thy race ſhall beggars be,
Thus was fulfil'd Gods word againſt *Eli*.

When *Ioab* heard of all was paſt and done,
Unto Gods houſe in feare he fled right ſoone;
There, as the practice of ſome had him taught,
Of Gods altars the hornes with hands he caught:
Then *Benajah* directed by the King
Went unto him with theſe few words, Saying,
Thus ſaith the King, Thou *Ioab* thou muſt come foorth,
It is not ſeemly for a man of worth
Unto the hornes of Altars for to flee,
No not, ſaid *Ioab*, heere I minde to die:
Then *Benajah* brought the King word againe,
That *Ioab* would at the Altar ſtill remaine:
Then ſaid the King, Go fall upon him, fall,
For the two Captains famous in *Iſrael*
(*Abner*, *Amaſa* men of dignitie)

Did

Did kill, and boutcher by his treacherie;
Now let their blood returne upon his head,
But peace ſhall be on *Davids* houſe and ſeed:
Then *Benaiah* to Joab in diſtreſſe
Came, and him kill'd, and in the wilderneſſe
In his own houſe him buri'd; In ſhort ſpace
Captaine *Benaiah* was put in his place.
After, becauſe of *Adonijah* jarre,
Zadok was Prieſt in roome of *Abiathar*:
Then for Shimei the King in all haſte ſent,
And gave to him this ſtrait commandement,
To build and dwell in faire Salem anone,
But if, ſaid he, thou paſſe the brook Kidron
To go abroad, Let this be knowne to thee,
None ſhall thee ſave, for thou ſhalt ſurely die:
Three yeers after he forgetting this charge,
Did ſeeke his ſervants with a licence large;
Hee paſt thee brook, and the Kings charge forgot
Therefore with death ſtout Benaiah him ſmot:
Remember now, ſaid the King to Shimei,
How thou my father revil'd bitterly:
Thy wickedneſſe ſhall come upon thine head,
But I and mine ſhall be bleſſed indeede.
After he thus had ſlaine theſe men of ſtrife,
King Pharos daughter he took for his wife:
He loved God, and with his heart him fear'd,
In Gibeon the Lord to him appear'd

In dreame by night: to him in great mercie
The Lord ſaid, *Aske what I ſhall do thee:*
Then Solomon unto the Lord did ſay,
Great kindneſſe haſt thou ſhowne to me this day
Thou haſt me choſen for Gods people King,
That I with wiſedome may them rule, and reigne.
I am a child, who am but to begin,
I know not how to go out or come in:
Of my deſirs this is the cheefeſt part,
That thou would give an underſtanding heart
To me thy ſervant, by thy grace made glade,
Whereby I may diſcerne twixt good and bad.
When God this heard, he reſted well content,
He ſaid unto him at this Parliament,
Thou haſt not asked riches or long life,
Nor yet revenge againſt the men of ſtrife
Thy foes; but haſt deſired a wiſe heart,
To rule my people well in ev'ry part;
Therefore both riches and honour to thee
Will I now give, with wiſedome in plentie;
If thou godly will walk in Davids wayes,
In great mercy I will lengthen thy dayes:
By him in ſleep theſe things were heard and ſeen,
When he awoke, *Behold it was a dreame.*
Then came two harlots, who before him ſtood,
Each one ſtriving to make her cauſe ſeeme good,

Behold

Behold O King, said one; *Wee two women*
In one house were deliv'red of children:
I bare a son; after it came to passe,
Three dayes after that she delivered vvas:
Wee vvere in house (as seem'd) vvithout danger,
For in the house vvith us vvas no stranger:
Behold, O King, her childe dead in the night
By her ov'rlaid, then cunningly with slight
She rose from bed, and vvith great treacherie
Came to my bed, and stall my son from me.
Alas, O King, What heart can this abide?
For my sweet son, this dead lump at my side.
She laid; when I arose my son to feed
With my two breasts, behold he was cold dead:
Judge yee, O King, how great then was my smart,
When his cold lips did touch me neere the heart;
But when the light more clearely let me see,
I saw I was jugled with treacherie:
The dead child is hers, but the living mine,
Thou the whole matter as Judge now define.

But, Oh, the other, with tears in her eyes,
Said, All she saith is full stuffed with lies:

Believe

Believe her not, she hath a brasen brow,
She can right well false lyes as truth avow;
Let not thine heart incline to take her part,
Though in her speach she hath now the forestart;
A judge must know he hath an ear and ear,
That after one the other he may hear.
Alas, O King, the Lords wisedome divine
Doth clearly know the living son is mine.
The other said, I am not such a beast,
Anothers childe to bring up on my breast;
If this my son were dead, and hers living,
I would not of him now make a changling;
His dry dead bones should dearer be to me,
Then her son living full of rare beautie.
While thus the two reason'd before the King,
The King did cry, a sword now to me bring;
When it was brought, the King said so and so
With sword the living childe divide in two:
No man such doubts can now discusse by art.
Divide, divide, let each one have her part:
When this was said, and ready to be done,
The mothers bowels yerned upon her son;
My Lord the King, let not this sword now fall
Upon my childe but to her give it all:
Not said th' other, the judge must now define,

Let it be cut, and ſo not mine nor thine.
Then ſaid the King in words both wiſe and milde
This is the mother, give to her the childe:
When all Iſra'l this wiſe judgement did hear,
Their hearts were mov'd King *Solomon* to fear.
This man was great, and full of Majeſtie,
Great pleaſure was his orders for to ſee:
Some were his Scribes, and others were Recorders,
Some rul'd the Hoaſt, ſome were his Prieſts by orders,
Some officers, and ſome ov'r the tribute
Were ſet; and alſo ſome did diſtribute,
Some Officers; twelve moneths in the yeer,
Twelve men did ſerve; each man a month entire
Provided for the King and his houſhold,
The beſt victuals for uſes manifold:
His houſe by day, as Gods word doth reveale,
Spent foureſcore ten meaſures of ſloure and meal;
Ten Oxen fat, and twenty from Paſtures
Were for his houſe, each foure and twenty hours;
An hundred Sheep, with Harts and fallow Deer,
Roe-buck and Foules for each day of the yeer
Appointed were; ſuch was the Majeſty,
Of Solomon, who was wiſe and mighty;
He for Charets had fourtie thouſand ſtalls
Of Horſes fair, and as the Scripture tells,

Twelve thouſand Horſemen skilfull and mighty,
Were for the glory of his Majeſty:
In all his time the GOD of peace JOVAH,
Made peace from Dan, even to Beerſhebah:
To him GOD gave with great largeneſſe of heart
Much underſtanding in all ſorts of art;
He was more wiſe then Ethan and Chalcol,
Then Heman Darda the ſons of Mahol:
Of godly proverbs three thouſand he ſpake,
A thouſand and five ſongs were at their back:
Of trees he ſpake ev'n from the Cedars tall,
Unto the Hyſſop that ſprings from the wall:
Of beaſts, of foules, he ſpake of creeping things,
Of fiſhes als, whoſe vertue profite brings
To mortall men, whoſe health and nourriture,
Depend much on the ſecrets of nature:
Then great Monarchs from all the earth did come,
To get from him ſome leſſons of wiſdome.
Then Hiram hearing Solomon made King,
From Tyre he ſent men congratulating,
That Davids Son was ſet upon the throne,
Of Davids friends he was a ſpeciall one.
Then Solomon to Hiram did declare,
How David could not in a time of warre,
Build for the Lord a houſe of Majeſtie,
Adorned with rareſt things of beautie;
But now, ſaid he, on every ſide is reſt,

Therefore

Therefore to build for God I think it beſt;
From thee Hiram the Cedar and the Fir
Muſt now be had; thy ſervants muſt now ſtir
Their time and ſerve, for none can skill to hew
Timber like theſe of Sidon where they grew:
Then Hiram glad of Solomons deſigne,
Offred to do at his deſire each thing;
My men, ſaid he, theſe trees unto the ſea
Shall bring, and my houſhold furniſh'd by thee
With food ſhall be; this ſhall be our bargaine,
Unto the end all things ſhall ſo remaine:
Then to Hiram he gave of victuall good,
Twentie thouſand meaſures of wheat for food
With twentie meaſures of oyle pure each year,
Theſe two did make a league for peace and war.
When this was done wiſe Solomon did then,
Raiſe a levie of thirtie thouſand men;
ToLebanon ten thouſand were by courſe
Sent each moneth, to provide for Gods houſe;
To beare burdens threeſcore thouſand and ten
He had; with theſe were fourſcore thouſand men
Who on the mountains were for him hewers,
Beſides other many cheefe officers:
Three thouſand and three hundred did beare rule,
Over the reſt who wrought with workmans tool;
They all buſie, each man wrought in his courſe,
To cut, to hew, to ſquare, to build Gods houſe;

The length thereof threeſcore, the breadth twen-
tie,
Were of cubits, the height thereof thirtie;
All things before were ſo wiſely prepar'd,
That in building no ſound of toole was heard.
Then was that houſe with pomp and Majeſtie
Adorned ſo, that it was faire to ſee:
The Oracle ſpangled with golden ſparres,
Was like the heav'n imboſſ'd with twinckli-
ſtarres:
For Gods preſence it ſeem'd to be a ſhrine,
From end to end, with glory it did ſhine.
The Ark was there of gold and ſhittim wood,
The Cherubins princely upon it ſtood:
This type of Heav'n with beauties manifold,
From top to ground was burniſhed with gold:
From end to to end, from the baſe to ſeeling,
Seven yeers were ſpent in that painefull buildi
When all was finiſh'd, Solomon that day,
Both bleſſ'd the people and to God did pray.

Solomons Prayer.

O *God the Lord, who art moſt rich in grace,*
Hearken all prayers made towards th
place;

If any man 'gainſt his neighbour treſpaſſe,
Then hear in heaven that juſtice may have place:
If by their foes Iſra'l oppreſſed be,
Then heare in Heav'n, and help them ſpeedilie:
When heaven is ſhut up, and there is no raine
Then heare in Heaven, a helper then remaine:
If thou ſhalt ſcourge with peſt blaſting, mildew,
Then heare in heav'n when Iſra'l to thee ſue:
What ever plague be in thy peoples heart,
Then heare in Heaven and help them in their ſmart.
When poore ſinners ſhall heere thee come unto,
Then heare in Heav'n, frankly forgive and do:
If ſtrangers come for heere to ſeeke thy grace,
Then heare in heav'n thy pleaſant dwelling place:
If thy people heere 'gainſt their foes compleane,
Then heare in heav'n, and their good cauſe maintaine;
If ſinners cry repenting from their heart,
Then heare in heav'n and eaſe them of their ſmart.

Thus Solomon this precious houre did ſpend,
In bleſſing, praying, ſo he made an end.
When this was done, in the dedication
Of Gods houſe, he made a great oblation,

Of

Of Oxen great, twenty thouſand and two,
An hundred thouſand and twenty alſo,
Of ſheep he offred at this great ſervice,
Which was a great and royall ſacrifice.
The Queene of *Sheba* hearing of his name,
Which through the earth was exalted with fame,
Came with great pomp hard queſtions to move,
That ſhe thereby his great wiſedome might prove:
But he all doubts that then were in her heart
Reſolv'd clearely before ſhe did depart:
When ſhe his glory did right well conſider,
Her ſprite within did faile her altogether:
When ſhe reviv'd was from her wondring ſowne,
She high extoll'd Solomons great wiſedome.
Now doe I know, ſaid ſhee, *moſt perfectlie,*
The truth of theſe things which I heard of thee:
I heard great things of thy moſt glorious name,
But thy preſence doth far ſurpaſſe thy fame:
Moſt happy are thy men, and moſt happy
Are thy ſervants that may thee heare dayly;
Bleſſed be God, the great God eternall,
Who hath thee made the Prince of Iſrael:
Then Shebas Queene before ſhe tooke her leave,
To him rich ſtones, ſpices with gold did give;
And he againe gave unto her richly,
Great things of worth moſt precious and coaſtly;

He was enrich'd with bleſſings manifold;
He made two hundred targets of fine gold;
Three hundred ſhields of beaten gold he made,
Which in his houſe of Lebanon were laide;
He alſo made a Throne of yvorie,
And ov'rlaid it with fine gold moſt richlie;
Six golden Lions on each ſide were ſet,
A Lion placed was at every ſtep:
His drinking veſſels were all of pure gold,
He was enrich'd with bleſſings manifold:
In wealth all Kings on earth he did ſurmount,
In his time ſilver was in no account;
Silver like ſtones, Cedars like Sycomore
Were baſe and vile, yea ſo were more and more.
But oh alas, what could this wiſe man move,
Women of Moab and Edom to love?
With Pharaohs daughter, women of Ammon,
He had with Hittits, women of Sidon;
Women alſo he had, concerning ſuch
In mariage the Lord forbade to touch,
Seven hundred wives, three hundred concubins
He had for pleaſure; but oh by this meanes,
When he was old his wiſedome did depart,
Theſe wives from God did turne away his heart:
The true worſhip of God he did reject,
His heart was not like his fathers perfect;
As though he had not learned in Gods ſchoole,

With

With goddesses and gods he play'd the fool:
He serv'd Ashtoreth and also Milcom;
These were the chief idols of Solomon
Whith Chemos, for which he made an high place
With great contempt before the Temples face;
This also was the rage of Solomon,
He served Molech th'idol of Ammon:
He wise in youth, did in his old folie
Follow his wives in their idolatrie.
For this cause God in wrath did him despise,
As unthankfull unto whom clearly twise
He had appear'd; I will, said God, surely
For thy great sins rend the Kingdome from thee;
Because thy father me sought in his wayes,
This great rent I will not make in thy dayes;
But after thee thy Son shall feele the smart,
And yet I will for Davids sake a part
Of the Kingdome of Isra'l sure reserve,
That in his house a lamp I may preserve.
Then God to punish his idolatrie,
Stirr'd up Hadad for an adversarie
To Solomon; another call'd Rezon,
A great armie of men gath'red anone:
Hadad and Jeroboam stout also,
Unto Solomon did procure much wo:
At last he di'd after he had fourtie
Yeers liv'd, in peace and great tranquillitie.

Papists

Papiſts do doubt and make a queſtion,
If Solomon obtain'd ſalvation;
That which them moves unto this hard ſentence,
The Scriptures ſpeak not of his repentance:
But let ſuch know his repentance was true,
As his Sermons Eccleſiaſtes ſhew.

2 *Sam.* 7. 14.

Yea, God himſelf unto his father dear
This promiſe made, which takes away all fear:
If this thy Son commit iniquitie,
With rods and ſtrips I will him moſt ſharplie
Correct, and chaſten, for to vexe his heart,
But my mercy ſhall not from him depart,
As from King Saul, who forſaking my path,
From his Kingdome was caſt away in wrath.

The Uſe.

Let him that would ſhunne all idolatrie,
Flie farre from ſuch that with it ſpotted be:
Where is the man that ſhould not fear to fall,
When he thinkes what befell this Cedar tall?
This is the beſt when man hath gone aſtray,
With Solomon to returne to Gods way.

THE

THE GARDEN OF ZION.

Of the Kings of *Judah*.

PROV. 25. 5.

Take away the wicked from before the King, and his throne ſhall be ſtabliſhed in righteouſneſſe.

1. Rehoboam. 2. Abijah. 3. Aſa. 4. Jehoſhaphat. 5. Jehoram. 6. Ahaziah. 7. Joaſh. 8. Amaziah. 9. Uzziah, or Azaria. 10. Jotham. 11. Ahaz. 12. Hezekiah. 13. Manaſſeh. 14. Amon. 15. Joſiah. 16. Jehoachaz. 17. Eliakim, called by Necho Jehojakim. 18. Jehojachin. 19. Mattaniah, called by Nebuchadnezzar, Zedekiah.

A Prayer.

O *Thou great* GOD *call'd* I AM THAT I AM,
Of all my verse be thou the chiefest theame;
What is my heart but a confused Masse,
A wilde Chaos, untill thy sprite a space
There move it self, and upon this gulf brood
Thoughts far beyond the reach of flesh and blood:
O drench my heart in Zions sacred springs,
And lead my hand to write of Judahs Kings;
And of their life and death such uses make,
That all thereby may good example take
Their vice to shun, to follow their vertue,
To learne thereby our lives for to renew.
O sprite of grace, come with thy gentle gales,
Maugre envie with thy breath fill my sailes;
Now spread my Canvas, and als guide the Helm,
And smooth the Seas, lest that they overwhelm
My brettle Boat, which now among great Kings
Is come to search their good and bad doings.
Come help me Lord, and make no more delay,
The tide for none (but thee alone) doth stay.

1. REHOBOAM.

Enlargeing or delaying the people.

THen all Isra'l conveened in Shechem,
To choose with haste their King Rehoboam:
There the people with one mouth to him said,
Thy dead father great burdens on us laid;
If thou our yoke will make light and easie,
With one consent we thy servants will be:
Then said the King, From me three dayes depart,
Then shall yee know the purpose of mine heart:
Then said the King unto the old and wise,
Consider well, give counsell and advise,
What to this people thinke yee best to say?
Yee men of age, now tell me I you pray;
Then these grave men to speake so did begin,
This people now with faire words thou must win;
If thou to them a servant be this day,
To thee good subjects they will be for ay.
After this said, he turned to the youth,
To heare what counsell should come from their mouth.
What? what? said they, what? what is this saying?

Darre

Darre proude people speake thus unto their King?
Of thy deare father, how darre they complaine
Who now is dead? to hear such words disdaine;
Frowne with thy brow, speak unto them roughly,
That thy least finger thicker now shall be
Then were his loines: Tell what is in thine heart,
In speach most plaine, and so let them depart.
This young counsell the young King pleased best,
To him the third day they came all in hast;
Now let us heare, said they, thy good answere,
Be plaine with us, no longer it deferre.
Then with a frowne, as youth did him direct,
He them beheld, and did their sute reject:
What? what? said he, what meaneth your saying?
How darre yee thus speake to your Lord and King?
Of my father how darre yee thus complaine,
VVho is now dead? your speaches I disdaine:
The least finger that is in my bodie,
Then all his loines were, thicker hence shall be.
When Isra'l heard this answere from the King,
Then with a noise they all had this, saying,

VVhat?

What? what portion, or what inheritance
Have we in David? or vvhat maintenance
Ovve vve to him? novv David in this rent,
See to thine houſe: O Iſra'l to your tent.

This matter was from the great JEHOVAH,
As was foretold by Prophet Ahijah:
When he his cloaths into twelve peices rent,
Then Jeroboam of that new garment
Got pieces ten, the Prophet keeped two,
Which did declare that the rent ſhould be ſo;
That Jeroboam ten tribs ſhould command,
But two *as Lamps*, for Davids houſe ſhould ſtand.
In this great grudge the King Rehoboam,
Sent unto them his ſervant Adoram
A man for tribut; but with ſtaffe and ſtones,
They in their great wrath did cruſh all his bones:
When this young King the peoples rage did ſee,
He in his Charet ſpeedily did flee;
So ten tribs did rebell without delay,
Againſt the houſe of David to this day,
In this mans time, King of Egypt Shiſhak,
All the treaſures of gold away did take,
Which Solomon had richly made of gold,
In the Temple with carvings manifold:
The ſhields of gold, with rich treaſures that day,
Shiſhak the King did carry all away.
Thus was the Temple ſpoiled by Shiſhak,

Who

Who gold and treasures all away did take:
Behold how soone golds glory doth decay,
See how rich treasures glaunce and passe away:
This man whose Mother was of Moab land,
Seventeene yeers King in Salem did command.

The Use.

By this young King, more young in wit then age,
Let all Kings learne to shunne a peoples rage:
If they would wisely manage their affaires,
They must regard the counsell of gray haires.

2. ABIJAH.

My father God.

HEere Abijah his fathers Son in sinne,
As he did *end ill*, so did he *beginne*:
He did not that, which Gods Word did direct,
His heart with God the Lord was not perfect:
When warre arose he unto the Lord sought,
'Gainst Jeroboam he a Battell fought;
Foure hundred thousand were with Abijah,
Eight hundred thousand were against Judah,
For Jeroboam; In the fields were then
An armie of twelve hundred thousand men.
Then Abijah, standing on Zemaraim,
Which is a part of faire mount Ephraim:

VVith a loud voice cri'd unto Israel,
VVhy come ye foorth against me to Battell?
VVhat God hath join'd, why go ye now to seve
For the whole land the Lord hath given for ever
To Davids house, without a let or halt,
This was made sure by Covenant of salt:
Yet Jeroboam, Solomons servant,
Doth what he can to breake this Covenant;
Gathred unto him are men of Belial,
Who are nowv come to provoke to Battell:
And nowv ye think the Kingdome to withstand,
VVhich should remaine sure in Davids sons hand;
VVith you is a great multitude of men,
VVith golden Calves of false Jeroboam:
Have yee not cast out the Priests of the Lord,
That for vile gaine yee might with one accord,
Make unto you Priests that vvould take in hand,
To serve strange gods that vvere from other Lands?
But as for us, the Lord vvith us vvill be,
VVho have vvith us the Priests, sons of Levi,
VVho morne and even vvaite upon all service
Enioyn'd by GOD, the dayly sacrifice:
VVe with our heart keep the charge of the Lord.

But

But ye have him all left with one accord:
Behold how God is with us for Captaine,
His Priests with Trumpets to sound an alarme
Against you; Wherefore now with one accord
Conveene yee thus, to fight against the Lord?
Leave off, leave off, proceed no more this way,
For your armie shall not prosper this day.

But Jeroboam free of feare and doubt,
Judahs armie did compasse all about:
When Judah saw them compass'd in Battell,
They with strong prayers cri'd to th' Eternall:
The Priests began with their Trumpets to sound,
Judah did shout, which made th' Echos rebound:
Then God arose to shew himself by might,
He Jeroboam put unto the flight:
The flight was fierce, bloody was the Battell,
Five hundred thousand that day to Isra'l
Were kill'd; But Judah prevail'd by and by,
Because with faith, they to the Lord did cry:
Thus Jeroboam curbed in his wayes,
Recov'red not strength in Abijahs dayes:
But Abijah wax'd more and more mighty,
With fourteene wives, he begat sons twenty:
Because he was not perfect in his wayes,

Of his Kingdome the Lord ſhortned the dayes:
He in his wayes walked not uprightly,
Therefore his great pomp laſted but years three:

The Uſe.

Ill Kings from Thrones by a ſucceſſive ſwey
Like chaffe by vvind ſhall ſoone be driven avvay

3. ASAH.

Healing.

BEhold a King moſt glorious like the Sun,
Whoſe end was good, whoſe life was well begun;
A man of health is he who ſtrives to pleaſe
The Lord, and doth what is good in his eyes;
This worthy King with holy jealouſie,
Brake downe the Altars of Idolatrie
Set up for ſtrange gods; he the high places,
With groves cut downe, and brake the images:
With great zeale he commanded all Judah,
To do the Law and turne unto Jovah;
Becauſe the Lords Law he did not forget,
The Kingdome was long before him quiet.
At laſt ZERAH, the Ethiopian,
Came with an hoſt of a thouſand thouſand:
ASAH the King thus troubled very ſore,

Conveen

Conveen'd five hundred thousand andfoureſe ore:
Thus fifteene hundred thousand men that day,
With fourſcore thousand in Battell aray
Were ſet; Then Aſah cri'd unto the Lord,
That in that ſtrait his help he would afford;
Help us, O Lord; help us, O Lord, ſaid he,
Thou canſt well help with few or with many;
Againſt this hoſt we now goe in thy name,
Make now our foes to turne their back with ſhame;
When God this heard, he roſe in anger hot,
And with his ſword this huge armie he ſmot:
His wrath like waters, wheeſing out did foyle
The proud Zerah; then Judah got their ſpoile.
When this was done the Prophet Azarriah,
Was ſent from God for to meet King Aſah;
God is with you, ſaid he, while ye with him,
His love with you moſt ready to confirme,
If yee forſake him, he will forſake you now,
If yee ſeek him, he will be found of you:
Be ſtrong therefore, Gods ſervice much regard,
For God the Lord your good work ſhall reward.
When Aſa heard theſe words, he tooke courage,
The idole gods he did deſtroy with rage:
From *Ephraim, Manaſſeh,* and *Simeon,*
Unto *Aſa,* many did flock anone.

Then with one minde they were glade and con-
tent,
To make with GOD the LORD a Covenant,
By God they ſware in a moſt ſol mne oath,
That man, woman, great, ſmall, ſhould die the
death,
Who ſhould refuſe the living God to ſeek,
Who to his Saints is merciſull and meek:
Then all the people with their whole deſire
Did ſeeke the Lord, as Aſa did require;
They ſware to God with ſhouting and Trumpets,
With ſinging voice, and alſo with Cornets:
They ſeeking God, beleev'd, and did not doubt,
And he unto them gave reſt round about:
When this was done this worthy King Aſah,
From being Queene his mother Maachah
Remov'd, becauſe vaine idols ſhe did love,
She had ſet up an idole in a grove:
This idole he did cut, and ſtamp upon,
With fire he burnt it at the brook Kidron.
When this was done Ba'ſha King of Iſra'l,
Did build Ramah to make Aſah to fall;
But Aſah quickly, ſent to Benhadad
For help, which in the Lords eyes did ſeeme bad:
For this doing, the Prophet Hanani,
Him told that he had done moſt fooliſhly:
What hadſt thou, ſaid he, *to doe with Syria*,

T

To hire their help? Did not the great Jovah
Make thee subdue the Ethiopian host,
With the Lubims, who in their pride did boast?
Gods eyes throughout the earth run to and fro,
To manifest his great might so and so:
He is ready with great power to smite,
The foes of these who towards him perfite
Are in their heart: Because in this right far
Thou hast failed, hence forth thou shalt have warre.

When Asa heard these words of Hanani,
A fierie wrath did kindle his furie;
Take this villaine, said he, this Belials son,
Now bind him fast, and cast him in prison:
Moreover he some people in distresse,
Without mercy severely did oppresse;
In his old age diseased in his feet,
To Medecins to seeke he thought more meet,
Then to the Lord, who health and happinesse
Hath ready for his servants in distresse:
Though diverse faults bee seen in this mans wayes,
Yet with the Lord his heart was all his dayes
Perfect, as the first book of Kings doth tell,
Written by the scrib of God Eternell:
He sway'd the Scepter years one and fourtie;
Though Kings be gods, yet as men they must die.

The

The Use.

Our brightest life is like the Moone with spot,
Where is the life that is without a blot?

4. JEHOSHAPHAT.

The judgement of the Lord.

NOw fill mine heart LORD with thy glowing flame,
Raise up my Spirit and verses in me frame:
Worthy the praise of good Jehoshaphat,
Whom good Asa, King of Judah begat:
As in his name, as Scriptures do record,
So in his life the judgement of the LORD
Unto all men most clearly did appeare:
That man is wise whose heart the LORD doth feare.
This godly King did serve GOD in his dayes,
Because he walked fast in the first wayes
Of David; he to Baalim not sought,
But idols worship with great might down brought;
He willing did what GOD did him command,
Therefore the Kingdome stable in his hand
Was made by GOD; then Judah to him brought

Most rich presents, which they had dearly bought:
His heart encourag'd was in the Lords way,
High places, groves, with zeal he took away:
When he was rich and in honour highly,
With Ahab he did joine affinitie,
With him to go to battell he was mov'd,
For which he was deservedly reprov'd
By good Jehu, the son of Hanani,
Who said, to him, *Should'st thou help th'ungodlie?*
What didst thou meane, to bee by thought or word,
In league or love with them that hate the Lord?
Consider well, and now take heed and see,
For wrath from God is posting upon thee,
Thee to correct, but not thee to confound,
Because in thee good things the Lord hath found:
The idole groves thou hast taken away,
Thy heart thou hast prepar'd to seeke alway
The mighty Lord in great sincerity,
Therefore the Lord will not depart from thee.
To the Judges he gave commandement,
To take good heed, because in the judgement
The Lord was with them: *Doe now what yee can,*
Said he to them, *for yee judge not for man,*

But

But for the Lord; If him ye do rgard,
He shall not faile you richly to reward:
Judge uprightly, beware of shifts and drifts,
Respect not persons, reject bribs and gifts
Which blind the eye; but let Gods holy fear
Be upon you that so yee may forbeare
To doe like these who with Horse leaches sing,
To their clients, these doubled words, Bring bring:
This counsell that the Judges from him gat,
Was worthy of the name of Josaphat,
Which signifies Gods judgement most clearly,
In my judgement by way of propheſie.
After this done with zeal behold anone
Against Josaphat, Moab, and Ammon
A multitude, great from beyond the Sea
In Hazazon-Tamar call'd Engedi
Conveen'd, to fight in a bloody Battell
Against Josaphat who to th'Eternell
Had his refuge; while he was thus agast,
He sought the Lord and did proclame a fast:
Then all Judah with one heart did accord,
From all cities to go and seek the Lord:
Good Josaphat troubled with fear that day,
Before Judah thus to the Lord did say,
Art thou not God in heaven, who rulest all?

Art thou not he who is God eternall?
Hast thou not strength and great might in thine hand?
Where are the forces that can thee withstand?
Art thou not God who didst before Isra'l,
Drive out thy foes by thine arme eternall,
And gav'st their lands from a most loving minde,
Unto the seed of Abraham thy frind?
Thou art a Lord both strong and righteous,
Thou promised when men unto thine house
Should come to thee in great trouble and feare,
That with great speede thou would them help and heare:
And now behold, both Moab, and Ammon,
With these of Seir, minde thy Judah anone
For to invade, and their lands to make bare,
Though at thy will we did them save and spare.
And now, O Lord, consider and regard,
How with despight as foes they us reward;
Our forces faint, Our foes are most mightie;
But this comforts; Our eyes are upon thee.
Then Judah all with wives and children dear.

Before

Before the Lord ſtood in a trembling fear.
Then on Jahaziel ſon of Zechariah,
A divine Sprite came downe from Jehovah,
Who ſaid, *All Judah and Joſaphat King,*
Hear nowv glade tidings vvhich I to you bri
From great Jovah, *vvho ſaid you neede*
feare,
For I for you ſhall fight in all this vvarre.
When King and people had theſe comfo
found,
They bow'd their heads with face unto
ground;
The Levites high their ſinging voice did raiſe,
They ſtood all up the living God to praiſe;
They roſe up early in the morning light,
To go to battell in their armour bright;
Now as they went Joſaphat ſtood, and ſaid,
Heare me, O Judah, now beleeve in God,
Beleeue ſo, that no doubt make you once whiſper,
Beleeve his Prophets, ſo ſhall yee all proſper.
When this was ſaid, the ſingers with gladneſſe
Did praiſe the beautie of his holineſſe.
Then God moſt mighty in Battell aroſe,
Who ſet ambuſhments round about his foes;
He made each one another for to ſlay,
The Lord himſelf the battell fought that day:

ods arme it wrought, and not fortune or hap,
ot one of all their armie did eſcape;
fter that God had given them thus the foile,
is people were enricht with their great ſpoile;
oſt rare jewels among the dead that day
hey found, yea more then they could bear away.
When this was done, with Trumpets, and with Harps,
hey came to Salem with great joy of hearts,
nd thanked God, the great God Eternell,
Who had ſtrongly their foes foil'd in Battell:
hus the realme was quiet without ſhout
Of warre; to them God gave reſt round about:
But after this Joſaphat did purloine,
In that he did with Ahaziah joine,
Who was a King perverſe in Iſrael,
Even Ahabs Son hated of th'Eternall:
Who awleſſe, lawleſſe, 'gainſt the Lord did rage,
With him he ſhips made for a long voyage
To Tarſhiſh; But the Prophet Dodavah
Came to Joſaphat from the great JOVAH;
Becauſe, ſaid he, thou haſt fal'n in ſuch ſlips,
The LORD himſelf hath broken all thy ſhips.
When he began he was of age thirtie
And five, thereafter he reigned twentie
And five; Of all he lived yeeres threeſcore,
A Godly Prince, who did Gods law reſtore.

The

The Use.

If Princes would have peace, and foile the foes,
Let them in feare to serve the Lord rejoice:
If Princes would enjoy prosperitie,
Let them abhorre all prophane companie.

5. JEHORAM.

High LORD.

HIgh LORD in name, but base in cariage,
For he his brethren all slew in his rage;
In great mischief and strife he spent his life,
For he had Ahabs daughter to his wife.
Then came to him writings from Elijah,
Who was the Prophet of the great JOVAH,
Because, said he, *with vile idolatrie,*
Thou hast thy selfe defiled filthilie,
Because with furie, rage, and great disdaine,
Most cruelly thou hast thy brethren slaine;
Who in Gods wayes had their heart more perfit
Then thine; therefore with sore plagues I wi
smite

eth thee and thine ; A plague without all doubt,
hall from thy belly thy bowels thrust out ;
ight yeeres hee did reigne ; then great plagues conspir'd
his death; he died, but was by none desir'd.

The Use.

Take heed, O Kings, make not your men to grone,
If ye would have men your death to bemone:
Those who in lewdnesse both end and begin,
hall beare the scars of wounds made by their sinne.

6. AHAZIAH.

Possession of God.

ILL mothers Sonne, son of the wicked race
Of ill Ahab, nothing he did possesse
n Gods grace, but contemning th' Eternell,
e walked after the wicked counsell
f Ahabs house, which did him sore annoy,
or him with it stout Jehu did destroy :
e went with Joram for to take his part
gainst Jehu, for which he felt the smart :

From

For sins against God he could not forbeare,
Therefore his Kingdome lasted but a yeere.

The Use.

Let all men learne that sin is not a sport,
It ends our dayes and cuts our honours shor
Let these here learne who are made Kings
grace,
To chuse their wives of good and godly race

7. JOASH.

The fire of the Lord.

WHen Athaliah did see that her Son
King Ahaziah was by Jehu slaine,
She rose in rage, her whole force to imploy,
The Royall race of Judah to destroy:
When she in furie cruel did conspire
Against Judah, then Joash from that fire
By God was sav'd; his Father Sister deare,
Jehoshabeath did hid him in that feare:
This good woman wife of Jehojadah,
Was appointed by the great Jehovah
To save this Prince in these times of great fea
This Priest him hid the space of whole six year

Jehoja

Jehojadah at last did him foorth bring,
By force of armes he Crown'd and made him King.
When Athaliah heard how all was done,
Shee rent her cloaths, and said, *Treason, treason:*
When this was said, up stood Jehojadah,
The Priest of the Almighty JEHOVAH,
Captaines, said he, have this vile woman foorth
Of Gods house ranges, though she by birth
A Kings daughter now take her in disdaine,
Without the temple let her now be slaine:
When all things ord'red were in this estate,
They slew her at th'entring of the horse gate;
Then all were moved by Jehojadah,
To make a Covenant with great JEHOVAH;
Then the people went with all diligence
To Baals house, for to exact vengeance;
They brake it downe, his Altars they down threw
With Images; Mattan the Priest they slew:
They offred burnt offrings, and Psalmes did sing,
That done, upon a Throne they set the King:
Of seven years old before he was a man
Of strength and wit, Joash to rule began:
He was a man well set for Jehovah,
During the dayes of good Jehojadah;
He in great zeale made all to contribut,
Great meanes which he at last did distribut,

For

For to prepare the houſe of great Jovah,
Which had been ſpoil'd by vile Athaliah;
Who to break downe Gods houſe did well allo
The ſpoile ſhe did on Baalim beſtow.
After this Hazael, King of Syria
Tooke Gath; to the Citie of Jehovah,
He ſet his face to compaſſe it in round,
To make a breach, and bring it to the ground;
But Joaſh fearing ſuch forces that day,
Gave him the treaſurs; ſo he went away:
As long as Joaſh had Jehojadah,
He uprightly did walk with Jehovah,
But after this moſt worthy man was dead,
Who for his worth, with the Kings was buri'd,
Joaſh the King, with Princes of Judah,
Did leave the houſe of the great Jehovah;
Unto their ſins they were moſt fooliſh ſlaves,
Who like heathens did ſerve idols and groves.
Yet he to them his holy Prophets ſent,
To teach them his divine commandement;
Againſt them they did teſtifie ſincere,
But they unto their words would not give eare
Then the good ſprit of the great Jehovah,
Came upon the Prophet Zechariah,
Jehojadahs ſon, who ſtood up and ſaid,
To the people, Thus ſaith th' Almighty God,
Why doe ye thus the Lords precepts tranſgreſ
W

Why sin ye still stoutly without regresse?
Yee cannot prosper: because yee have now
Forsaken God, he hath forsaken you:
When wicked men commanded by the King,
At Zechariah stones with spight did fling:
This man of God they slew with one accord
In the faire court of the house of the Lord;
Thus Joash king, killing Zechariah,
Forgot the kindnesse of Jehojadah;
He not remembring what that man had done
For him in straite, but after kill'd his son;
When he was dyeing this was his desire,
Lord looke upon it, and also require.
After this fact neere the end of the year,
Joash with his men were troubled with feare,
The Syrian armie in number but small,
Upon his hoast with great fiercenesse did fall,
Who 'gainst Joash did execute judgement,
For his transgressing Gods commandement.
After this King Joash in great sickenesse
Was left, because in blood he did transgresse:
His owne servants who at his table fed
Were, cruelly did kill him on his bed:
One of these servants had this name Zabad,
The others name was call'd Jehozabad;
Of seven years old a childe by Jehovah
Made King, he raign'd fourty years in Judah:

Becauſe Gods Prophet he ſlew cruelly,
God ſuffred not him in Kings graves to lye.

The Uſe.

He who for good with an unthanfull heart
Shall render ill, ill never ſhall depart
From his houſe; A murdrer though a gre
King,
The Lord with blood unto the grave ſhall bri

8. AMAZIAH.

The ſtrength of the Lord.

THis Amaziah as the hiſtorie
Declareth, did reigne yeers nine and twe
That he did good we have in holy write,
But in Gods ſight his heart was not perfite:
Theſe men he ſlew who had his father ſlaine,
But by Gods ſtatutes ſpared their children:
Againſt Edom he three hundred thouſand,
Of Judahs men had ready at command;
A hundred thouſand he of Iſrael,
Did hire with him to go unto Battell;
But from the Lord a man came to the King,
Who him diſcharg'd Iſraels men to bring

Unto his hoſt, for God with Iſrael,
Said he, is not, The Lord in this battell
Will not thee help; If thou them with thee take
The Lord he ſhall both thee and thine forſake:
Then Amaziah unto him did ſay,
An hundred talents, theſe men have this day
Receiv'd from me; Who ſhall theſe now reſtore?
The Lord, ſaid he, will render thee much more:
Then Amaziah did command theſe men,
Who not of Judah, but Iſra'ls children
To turne back ſoone, and to their home returne,
For which much wrath in their boſome did burn:
Then this King ſtout with Judahs men alone,
Ten thouſand ſmot of the men of Edom;
Ten thouſand als this King did leave alive,
Whom he by valoure did cary captive;
Theſe he did bring to the top of a rock,
He threw them downe, their bones in pieces brok:
But Fy, fy, fy, this moſt unthankfull King,
Their idol gods unto Judah did brng:
He bow'd before theſe things that had no ſenſe,
And als unto them he did burne incenſe:
Wherefore the anger of the great Jovah,
Sore kindled was againſt Amaziah;
He ſent to him a Prophet for to tell,
That by idols he had greev'd th' Eternell;
Why haſt thou, ſaid he, *ſought of other lands*,

The gods which their owne people from th
hands
Could not rescue? Where is respect and fear
Then said the King, I charge thee to forbeare
To speak such words thou base man hast no plac
Be silent lest they smite thee on the face.
Well, said the Prophet, *at thy commandeme*
I shall forbeare, and shall remaine silent,
For now I know the great God Eternell,
Thee will destroy for hateing his counsell.
Then to Joash King second from Jehu,
This Amaziah with great brags said now,
Come let us see each other in the face
That we may fight, for peace hath no more plac
Then Joash scorned this Kings great follie,
As a Thistle a *cartell* to a tree
Should send, whose strength under a wilde bea
foot,
Is troden downe, in top and als in root:
Lo thou hast smitten Seir Edoms great hoast,
Thus thy proud heart thee lifteth up to boast;
Abide at home, cease from such vaine follie,
Why shouldst thou fall and als Judah with thee
But Amaziah these words would not heare,
To go to Battell he would not forbeare:
It came of God, most wise and most mighty,

im to give ov'r unto his enemy;
ecauſe after his foes he had ov'rcome,
e ſought after the idols of Edom.
hus theſe two Kings did fight in good aray,
ut Amaziah was routed that day:
n that Battell he was taken alive,
or all his boaſt he was Joaſh captive,
his Joaſh ſpoil'd the houſe of great Jovah,
nd carried all unto Samariah.
aſt Amaziah by conſpiracie,
Vas ſlaine in Lachiſh with great felonnie.

The Uſe.

hough Kings be ſtrong and in Battell mighty,
hey can not ſtand that love idolatry.

9. UZZIA.

The ſtrength of the Lord:

called alſo,

AZARIAH.

The help of the Lord.

FRom *help* and *ſtrength* this great King had his name,

For

For God by help and ſtrength did ſpread his fa
As long as he ſincerely ſought the Lord,
His greateſt foes could not reſiſt his ſword;
God helped him againſt the Philiſtines.
Againſt th' Arabians and the Mehumins;
His name did ſpread to Egypt gloriouſly,
For he in God was ſtrong exceedingly:
He fortifi'd Salem with towres and walls,
With great charges he digged many wells,
An armie of three hundred thouſand men,
He did maintaine his countrey to defend;
But he made ſtrong, forgot Gods inſtruction,
His heart was puft up to his deſtruction,
For like a Prieſt by a fearfull offence,
He went to Temple for to burne incenſe;
But Azariah the Prieſt with courage,
Withſtood the King in his folie and rage;
Ceaſe, ceaſe, ſaid he, *ceaſe from this great*
fence,
It is for Prieſts to offer Gods incenſe;
Goe out, goe ſoone out of this ſanctuary,
Diſhonour thou ſhalt have by this folly:
Then Uzzia a cenſer in his hand
Took, to burne incenſe 'gainſt the Lords co
mand;
Then the great Lord him ſmote in the forehead
With leproſie, then all the Prieſts with ſpeede

id thruſt him out, and he himſelf to flie
lade haſt, becauſe the Lord with leproſie
im ſmitten had; for thus going aſtray
e liv'd leprous untill his dying day:
ll his lifetime to his great grief and ſmart,
e dwelt a leper privately apart.

The Uſe.

Let Kings heere learne in their pride and folly,
Not to meddle with Jovahs *Sanctuary.*

10. JOTHAM.

Fatherleſſe.

JOtham during his fathers leproſy,
Did in Judah as King the Scepter ſway;
He gave his minde to do that which was right,
And pleaſant in the great Eternells ſight;
He builded much; After in warre anone
By force of armes he ſubdu'd ſtrong Ammon;
He proſpered well, he was in vertues rare,
For he his wayes before God did prepare:
Twentie five yeeres he was when he began
To reigne, ſixteene he did reigne in Salem.
Thus di'd Jotham of age one and fourty,
And buri'd was in Davids faire city.

The Uſe.

The King that would wiſely his Scepter ſway,
Before the Lord let him prepare his way.

II AHAZ.
Poſſeſſing.

THis vaine Ahaz who underſtood no right,
Did that which was moſt wicked in GOD
ſight;
He not regarding in heart th'Eternell,
Did walk in the ill wayes of Iſrael:
He images ſet up for Baalim,
Likewiſe in Hinnon incenſe was by him,
Burnt with his children in a fearfull fire,
To grieve GOD with Heathen he did conſpire:
He was moſt bent unto idolatry,
On the high hils, and under the green tree:
Becauſe he did contemn the LORD'S command
The LORD him gave into his enemies hand;
The Syrians firſt, after theſe of Iſra'l
Him overthrew; thus fearfull was his fall.
Then valiant Pekah from the Syrian land
Slew in Judah of men ſix ſcore thouſand:
Alſo Iſrael (in a fearfull way)

Two hundred thouſand captives took away:
Likewiſe Philiſtins with profane Edom
Againſt the land in divers places come;
Thus the great GOD who to vengeance is ſlow
For Ahaz ſins brought Judahs kingdome low:
This wicked man when he was vexed ſore,
With diviliſh ſpight did ſin yet more and more:
The Scriptures plainly point at his treſpaſſe,
While they thus ſay, *This is that King Ahaz.*
This fool unto the falſe gods ſacrificed
Of Damaſcus which had him ſore diſpleaſed:
Becauſe, ſaid he, the gods of Syria
Hath helped them, they ſhall be my Jovah:
The Temple doors he ſhut up in fury,
And gave himſelf to vile idolatry,
Both in Salem, and alſo in Judah
He ſet idols in contempt of Jovah:
Thus this ill man in wickedneſſe did die,
Therefore with Kings they would not him burie.

The Uſe.

Kings who their land ſtaine with idolatry
Shall often meet with wo and miſerie.

12. HEZEKIAH.
The strength of the LORD.

THis godly Son of most wicked Ahaz
Did fear the LORD, he most religious was;
This noble King, a most worthy Divine,
In Judah land did reigne yeers twentie nine;
In his first yeer the doors of GODS house fair
He opned, and the breaches did repair;
The Priests and Levits, which seem'd to him m
meet,
He together gath'red to the *East street*:
Hear me, said he. *Now your selves sanctifie,*
All filthinesse from th'holy place cary:
Our ill fathers have most vilely trespassed,
The divel them hath with wicked wiles c
passed;
They have forsaken God, and gone astray,
Their faces from him they have turn'd away,
The Temple doors they have shut up about,
The cleerest lamps of God they have put ou
Unto the Lord they have burnt no incense,
They have not car'd what manner of offence
They did to him, therefore Gods heavy wrath
Came on Judah, treading that wicked path,
Beca

ecause they scornd the Lords commandement,
o trouble, hissing, and astonishment
le them deliv'red; for hating his word
ur dear fathers have fallen by the sword;
And which greatly augments our miserie:
ur sons, daughters are in captivitie.
low let us make a covenant I pray
ith God the Lord, that he may turn away
rom his fierce wrath; cast off all negligence,
or yee are set to serve, and burn incense.

Then the Levits were gath'red carefully
To cleanse GOD S house from all impurity:
All th'uncleanneſſe within GOD S house anone
They cary'd out, and cast it in Kidron.
When they had cleansed things of every sort,
To Hezekiah they made the report;
Then this good King in great zeal rose early,
And gath'red the Rulers of the city:
This good King and they all with one accord
Went up in haste to the house of the LORD:
Divers offrings they offred to JOVAH,
For the kingdome, the temple and Judah:
Levits with cymbals, harps, and psalterie,
The Priests with trumpets made sweet melodie:
The people did worship, and singers sing;
Trumpets sounded so that the house did ring;

This

This did continue GOD did it commend,
Till the burnt offering was brought to an end;
When the Trumpets moſt holy conſecration,
Was finiſhed, the people great oblation,
Did offer gladely with a moſt free heart,
The Prieſts, the Levites, each man did his part;
So the ſervice of GODS houſe pleaſantly,
Was then in order ſet moſt ſuddenly:
Thus Hezekiah after all repar'd,
Rejoic'd in God who had his men prepar'd,
Then this good King by Gods divine counſell
Ordain'd Judah and alſo Iſrael:
To keep paſſeover for great JEHOVAH,
At Salem from Dan to Beerſhebah;
The poſts in haſt with letters from the King,
Went through all parts for to declare this thing:
The ſumme was this that all men then ſhou
mourne,
For their treſpaſſe and to the Lord returne:
If yee, wrote he, *turne to this Lord of grace*
In Wrath he will not from you turne his face:
But Ephraim and Manaſſe forlorne,
Iſraels men, did laugh theſe poſts to ſcorne;
Yet of Aſer and of Manaſſe came
Divers, to worſhip the LORD at Salem:
The hand of God in Judah was mighty,
To give them one heart with ſinceritie,

o celebrat that great Jehovahs feaſt,
ney all obey'd the greateſt and the leaſt;
ut in Iſrael numbers fooliſhly,
ad beene careleſſe themſelves to ſanctifie;
ut this good King did pray for them anone,
e good Lord, ſaid he, *pardon ev'ry one,*
ho doth his owne heart prepare ſinceerely,
ough according to Jovahs Sanctuary
e be not cleanſed; This the Lord did pleaſe,
ho heal'd the people of their ſore deſeaſe;
ea more Iſra'l without all wearineſſe,
id keepe the feaſt that day with great gladneſſe,
hole fourteene dayes that feaſt which was holy
bſerved, was in Salem Gods city:
he King and Princes did give much cattell
o the people of Judah and Iſrael;
nce Solomon the ſon of David King,
as not in Salem ever ſeene ſuch thing:
Then all the Prieſts and the Levits aroſe,
nd bleſt the people both with heart and voice;
ney pray'd to GOD with words filled with grace,
eir prayer came unto Gods dwelling place:
When this was done by theſe of both nation,
ney all intended a reformation;
ney cut the groves, the images they brake,
e Altars and high places they did ſacke;

That

That done, Isra'l in a good motion,
Return'd quickly to their possession.
Then the Priests course the King with dilig
Ordred, and als provided maintenance,
For that great work that preachers of the w
Might have courage in the Law of the Lord;
The people willing corne, wine, oyle holy,
With tiths of all did bring aboundantly.
Thus Hezekiah did throughout Judah:
Good, right, and truth before the great Jovah
He wrought; such was his great sincerity,
The Lord he sought with all his heart truely.
Then Sen'cherib King of Assyria,
With great forces entred into Judah;
When Hezekiah thus perceived them
Resolv'd to fight against Jerusalem,
Then he this counsell from his Princes tooke,
Who the waters of fountaine and of brooke
Will'd him to stop, and so their host to scatt
Why should our foes, said they, with whol
water
Refreshed be? So for his own defence
Both darts and shields he made in aboundan
The broken walls up to the towres he rear'd,
In Davids city he Millo repair'd:
Captains of war he gath'red to Salem,
And thus he spake comfortably to them,

Be strong, let not Senacheribs armie,
ith their great number your heartes terrifie;
ith him the armie of flesh, the Eternell
to help us, and to fight our Battell.
After he had these comforts on them prest,
e people all upon his words did rest:
nnacherib after this sent some men,
om faire Lachish unto Jerusalem.
Vile Rabshakeh thus railed in his pride,
hereon trust yee? Into what hole abide
ll yee? Now try and als well examine,
yee will die by thirst and sore famine:
t not your King trusting in his JOVAH
ceive you; Is not he Hezekiah,
ho Gods Altars and high places destroy'd
uth, that one Altar in Salem imploy'd
Might be? Bewise, regard not his command,
ow yee not what unto all peoples land
My Master hath done? What Gods of Nations,
uld save their people in such vexations?
All these gods folks I overthrew at length,
ho is your God that I should fear his strength?
herefore in time consider and percieve,

Lest

Leſt that your King vvith vaine vvordes
deceive.

The people all in ſilence and in doole,
Did heare theſe wordes of that blaſphem
foole.
Then Eliakim the ſon of Hilkijah,
Reported all unto Hezekiah,
Who hearing this was in great grief and ſmart,
He rent his cloathes and with his clothes
heart:
Unto Eſay the Prophet he did ſend,
Men in ſackcloth his anſwere to attend.
Theſe men unto the Prophet ſaid truely
Of trouble, rebuke, and of blaſphemy
This is a day; the children to the birth
Are come, but there is no ſtrength to bring forth
Of Rabſhakeh it may be God will heare,
The railing word which he voide of all feare,
Sent from his Maſter King of Aſſyria,
Did vomit out againſt the Lord Jovah.
O man of God thy duety doth thee bind,
To pray for theſe that are now leſt behind.
When theſe words came unto the Prophets
eare,
He ſaid let not your good Maſter now feare;
God

God in the Heavens most bright in Majestie
Hath clearly heard that vile rogues blasphemie.
Behold, saith God, I in my wrath at last
Upon that man will send a fearfull blast
Of terrour great, he shall a rumour hear,
Which shall his bones and bowels shake with fear;
Home he shall go, trust and believe my word,
In his own land he shall fall by the sword.

After Rabshakeh had against Jovah
Thus railed, he unto the strong Libnah
Did go, where his Master in brags most stout
With his armie encamped round about.
This King again sent to Hezekiah
Men to revile with other words Jovah.
Let not, said they, O Hezekiah King,
Thy God deceive thee with this vaine saying,
I am the Lord the mighty God Jovah,
Shall you save from all Assyriah.
Hast thou not heard and understood clearly,
How these great Kings have wasted utterly
All lands? None could escape their mightie hand,
And now shalt thou before their forces stand?
Eran, Haran, Rezeph and Thelasar,
With strong Eden, they have subdued by war.

VVhere are the Kings of Hena and Ivah
Of Hamath, Arpad? Tell Hezekijah,
Where is the King of Sepharvaim ſtrong?
Who could them match their gods or K
among?
When this vile letter full of blaſphemie
Was read, the King to Gods houſe ſpeedilie
Went up; to ſumme the matter in a word,
That vile letter he ſpread before the Lord:
Then Hezekiah made to th' Eternell
This prayer, ſaying, *O God of Iſra'l,*
Which now dwelleſt betweene the Cherubines
Thou art the Lord alone of all Kingdomes;
With great mercy, O Lord, bow downe th
eare,
And with regard my humble ſute now heare
Conſider how with wordes ſharpe like a goad
Thy have the name pierc'd of the living Go
Moſt true it is and eaſy to enquire,
That they falſe gods have burnt into a fire
For theſe gods no gods were, but vvorke
hands,
Dead vvood, and ſtone are gods of other la
Therfore, O Lord, vve thee beſeech humbly,
Save us novv from that tyrants cruelty:

hat all the Kingdomes of the earth anone,
Iay knovv that thou the great God art alone.
Then the Lords Prophet faithfull Isaiah,
nt to the King even good Hezekiah
his comfort, *Thus saith the God of Isra'l,*
hen in thy prayer thou didst to me call,
hee did heare; Concerning him that day,
his is the vvord that God the Lord did say,
he virgin, the dear daughter of Zion,
ce hath dessised and laughed to scorne;
rusalem hath novv most tauntingly
ith great disdaine shaken her head at thee:
beastly man! vvhom hast thou novv nick-named?
ou knovvest not vvhom thou hast so blas-phemed;
inst vvhom thy voice and eyes novv canst thou tell
st thou lift up? Even the God of Isra'l;
thy messengers both in thought and word,
sphemously thou hast reproch'd the Lord;
people deare thou hast boasted with threats,
em to destroy with numbers of charets;
u hast boasted that thou their Cedars tall

Shall cut untill they to the ground shall fall
Because thou hast of men great assistance,
Thou hast in number put thy confidence:
When before thee many did melt like snow
Not thou, but I these men did overthrow:
Thou overcame neither by Speare or Shiel
But I them made like the grasse of the fiel
Like the green herb or grasse on the house
Or corne blasted before it be growne up:
But thy abode and comming against me
Thy pride and rage is known most certainly
Because thy tumults to mine eares come up.
Therefore into thy proud nose now a hooke
I will put, als my bridle in thy lips,
Thy vaine glory shall suffer an Ecclipse:
Though now thou boast and bragge with furie,
Thou shalt turne backe and flee most s fullie:
But as for Judah it shall surely spring,
And pleasant fruits in plenty shall foorth
Gods foes the truth of this saying shall fe
The Lord of hosts shall doe it by his zeale
As for that vile, and vaine blasphemous

ainſt this City he ſhall doe nothing
t may it hurt, no arrow he ſhall ſhut,
em to him ſhall not be for a But:
en this is done, yee ſhall Jehovah thank,
'gainſt Salem no man ſhall caſt a bank:
n home againe with ſhame I will now ſend
my right hand this City ſhall defend.
hat ſame night the mighty Eternell,
in all haſte ſend an armed Angell,
o in one night ſlew at the Lords command,
hundred foureſcore and als five thouſand;
en they aroſe in the morning early,
old like doung their dead bodies did lye:
Then this vaine King who ſcorned th' Eternell,
urn'd with ſhame in Niniveh to dwell;
ſhortly after it thus came to paſſe,
t God him puniſh'd for his vile treſpaſſe:
Niſrochs houſe, which ended all the ſtrife,
owne two ſons bereav'd him of his life.
ome dayes after the good King Hezekiah
s ſicke; to him the Prophet Iſaiah
ne with this meſſage, *Thou ſhalt ſurely die,*
ow thine houſe in order ſpeedilie.
Then he his face turned unto the wall,
d thus he ſaid unto the Eternall:

Remember

Remember, Lord, how I have before thee
Walked in trueth and great ſinceritie:
Remember now in my great grief and ſmar
How I thee have ſerv'd with a perfect hear
Remember, Lord, how I with all my might
Have done that which is pleaſant in thy ſigh
While thus he ſpaké and added ſpeaches m
Good Hezekiah did weep very ſore;
The LORD him heard, and his Prophet c
back,
And ſent him for this *leaſe of life* to make;
Tell Hezekiah, that worthy Captaine,
That he yet King fifeteene yeeres ſhall remain
Thy prayer heard have I and ſeene thy teares,
I will thee heale, therefore lay down thy fear
Yea more to thee this promiſe I will make,
I will this citie ſave for mine owne ſake:
Then the Prophet in this time full of toile,
A lump of figs laid upon the Kings boile;
So for the well of Judahs common wealth,
The King by GOD reſtored was to health.
The King unto the Prophet thus did ſay,
How ſhall I know that I on the third day
Shall to GODS houſe goe, and his ſervice ſee?
What ſhall the ſigne be? now tell thou to me
Well ſaid the Prophet, *choiſe now a*
pleaſe,

the Sun back or foreward ten degrees
all goe: *For to goe forevvard ſaid the King*
ſee ſhadovves, it is no vveighty thing,
et the Lord novv, for his great mercies ſake,
Make the ſhadovv by his might to turne back:
hen the Prophet as he deſired ſaid,
nd GOD him heard according as he prai'd.
he Sun went back with his ſwift ſweating Horſe
ull ten degrees as one that hath remorſe:
Vhen on his journey going like the wind,
e him bethinks his purſe is left behind;
hen back againe he wheeles moſt ſpeedilie,
hus went the Sun, as men that day might ſee:
ials went falſe and, Forreſts ſhadowes black,
Vondred to ſee themſelves turne and goe back.
Then Berodach-Baladan of Babel
ing, ſent to him letters thus for to tell
low glade he was of all his peace and wealth,
nd that he was fully reſtor'd to health.
But Hezekiah in pride of his heart
id that ſhortly which did procure his ſmart;
nto theſe men of Babel fooliſhly
is ſilver, gold, ſpices, armour did he
hen ſhew; yea, all the treaſures that he had,
n his vaine pride before their eyes he laid.
Then came againe the Prophet Iſaiah,
With this new meſſage fromthe great Jovah;

He

He ſaid to them, what ſaid theſe men to thee?
What's in mine houſe, ſaid he, I let them ſee:
Among my treaſures all there is no thing,
Which theſe men ſent from the great Bab
King,
Have not now ſeene; Well, well, ſaid Iſaiah
Heare a meſſage from the great JEHOVAH;
All thy treaſures gath'red unto this day,
By Babels men ſhall be cari'd away:
Thy deareſt ſons that ſhall iſſue from thee,
In Babels court they baſe *Eunuchs* ſhall bee.
Then to the Prophet ſaid Hezekiah,
Good is the word that thou brings from Jovah
I looke for mercy from my God alwayes,
Let peace and trueth be ſtable in my dayes.
Laſt Hezekiah who all his life did fear.
The Lord his God, ſleept with his fathers deare
In the chiefeſt ſepulchre of David,
This worthy King was with honour buri'd.

The Song of *Hezekiah.*

IN cutting off of my ſhort dayes,
I ſaid I ſhall now goe

Unto the grave; I am depriv'd
of my few yeares also:
2 I said, I shall not see the Lord
in the Land of living,
I shall behold man no more with
these that have heere dwelling:
3 Mine age is parted and remov'd
among trouble and strife
Like sheepheards tents, I have cut off
like a weaver my life.
He with sickneſſe will cut me off,
what ever I pretend;
From day ev'n unto night wilt thou
of me soone make an end;
4 I reckned till morning that as
a Lion so surelie
He will my bones break; Of me thou
wilt make an end speedie:
5 Like a poor cran in great distreſſe
or a troubled swallow
So did I chatter; I did mourne
as doth the simple dove:
My eyes do faile with looking up,
and very dimmed be.

O Lord I am oppreſſed ſore,
now undertake for me:
6 What ſhall I ſay? He ſpoken hath,
and als hath done no leſſe:
I ſhall go ſoftly all my yeeres
in my ſoules bitterneſſe.
7 In all theſe things is the life of
my Sprite; they that believe
Do live by them: Recover me,
and ſo make me to live.
8 Behold for a deſired peace
I had great bitterneſſe:
But thou in love haſt ſav'd me from
the pit of rotteneſſe;
For thou who of afflicted men
doſt ever notice take:
In thy great mercie all my ſinnes
haſt caſt behinde thy back.
9 For grave cannot thee praiſe, and death
can not celebrate thee;
They that goe to the pit can not
hope for thy trueth ſurelie.
10 The living, the living he ſhall,
praiſe thee, as I this day;

The fathers shall to their children
make known thy truth alway.

The Lord was ready me to save,
therefore we with accord
To the string'd instruments will sing
in the house of the Lord.

The Use.

If Kings shall serve the Lord with all their heart,
In great trouble the Lord shall take their part:
But this the Lord of heav'n can not abide,
That hearts of Kings be lifted up with pride.

13. MANASSEH.

Forgetting.

JOseph comforted by Gods great mercy,
Which made him quite forget his misery,
From such forgetting he his first born Son
Called Manasseh, so for such reason,
It may be this King, at first got his name,
He in his life was stain'd with sin and shame;
Like heathen men, void of Gods feare and grace,

His

He in folie did build up the *high place*,
Which his father commanded to destroy,
He did it build with chearfulnesse and joy;
As though a God had not beene in Isra'l,
He madly rear'd up Altars for Baal;
He made a grove and with much folly driv'n,
He gave worship unto the host of Heav'n;
Observing times and using inchantments
He did despise the Lords commandements:
He als provoking the Lord unto ire,
Made his own sons to passe through burning fi
He dealt with wizards, and sin worthy death
He did, which did God much provoke to wr
In his folly worthy the name of rage,
He set in Gods house a most vile image:
This man practisde more vile abominations,
Then were done by profane heathen nations:
Who by the force of the great Eternell
Destroyed were before his Israel:
At last the Lord, full of compassions,
Abhorred such abominations.
Because this man, said he, *hath plaide*
foole,
Defiling Judah with his vile idole,
Behold I bring such troubles and such fear
Which shall cause tingle all the hearers ear

r ſuch doings wherein is no reliſh,
ruſalem now wiped (like a diſh)
all be; In red war their foes ſhall them foil,
hey ſhall to them become a prey and ſpoil,
r ſince from Egypt I brought them the way
hat was moſt right, they ever went aſtray.

Manaſſeh more in his furie moſt rude,
Salem did ſhed much innocent blood:
While Manaſſeh did not regard Gods check,
rong Babels captaine took him by the neck
mong the thornes, and him with fetters bound,
the Lord did this vile man much confound:
Yet when he was in great affliction,
e ran to God with ſupplication,
efore the Lord he much humbled his heart,
e pray'd to God who heard him in his ſmart,
nd helped him, and brought him back againe
rom Babel for in Salem to remaine.
Then Manaſſeh did by experience
oſt ſurely know that God was his defence;
hen was his heart inflamed with gods love,
e all ſtrange gods with idols did remove;
ll ſtrange Altars he brake downe ſpeedily
Vith zeal, and caſt them out of the city:
t laſt this King who to God gracious
eturned, was buri'd in his owne houſe.

The Use.

Let ſinners learne for no ſinne to deſpaire;
No ſin there is, but God can it repaire:
For witchcraft, blood, and vile idolatry,
Manaſſeh humble did obtaine mercy.

14. AMON.

Faithfull, true.

THis wicked man of two and twenty year
Began to reigne; He voide of all Gods fe
Did reigne two years; God made his Kingdo
ſhort,
Becauſe he made of wickedneſſe a ſport:
He with Manaſſeh in his wayes was bad,
But did not with Manaſſeh turne to God.
At laſt againſt this King unrighteous
His ſervants roſe, and ſlew him in his houſe:
After this done, the people all in ire
Did kill theſe men who did his death conſpi

The Use.

Let Kings beware of ſin to make a ſport,
For many ſins doe cut their honours ſhort:

parents learne to feare to goe astray,
their children often follow their way:
Subjects learne to feare their Kings to kill,
others shall not faile their blood to spill.

15. JOSIAH.

The fire of the Lord.

Behold Josiah; consider a part,
The fire of Zeale cleare burning in his heart:
ght years he was when he upon the Throne
gan to sit; he reigned thirty one:
did with God most constantly abide,
om Davids wayes he turned not aside:
hen he was come to eighteene years of age
ough young in years, he was both grave and sage:
He sent scribe Shaphan to Priest Hilkijah,
at the silver for the house of JOVAH
th'red at doores, as GODS word did command,
ght be shortly put in the workemans hand:
Then to Shaphan said the Priest Hilkijah,
ave now found in the house of JOVAH
ds Law-book; Then Shaphan tooke it with speed;

After

And with great joy and gladneſſe it did read.
After Shaphan this book did with him bring,
And it in haſte did read before the King:
When he the words heard of that Teſtament,
For greef and ſorrow the King his cloaths rent:
Then diverſe men by him were ſet to looke,
To try right ſoone the meaning of the Booke:
A great wrath, ſaid he, is againſt us kindled,
For our fathers againſt God have rebelled:
Then at the laſt the good Prieſt Hilkijah,
With others went to Propheteſſe Huldah;
This woman in a Colledge at Salem
Did dwell; with wiſedome ſhe ſaid unto them,
Thus ſaith the great Lord God of Iſrael
Unto the man that ſent you, yee ſhall tell,
Behold I will bring ill upon this place,
Th' inhabitants I will greatly diſgrace;
All the plagues I will ſend without remeed
Which good Joſiah in that Booke did read;
My wrath againſt this place ſhall kindled be,
Becauſe of their moſt vile idolatrie;
But go and tell the good King Joſiah,
This meſſage from the mighty Lord Jovah,
Becauſe thou had a trembling tender heart,
And for ſuch ſins did often weepe apart,
Becauſe when I did ſpeake againſt this place;

u rent thy cloaths with teares drenching thy face,
hold thou ſhalt now this great comfort have,
peace thou ſhalt be gath'red to thy grave;
ough daves be coming full of miſeries,
fore they come death ſhall cloſe up thine eyes;

ter theſe men heard ſuch words of comfort,
ey to the King the meſſage did report.
Then Joſiah with the men of Judah
nt up unto the houſe of great Jovah,
th him there were the Prieſts and Prophets all,
ere als the people were both great and ſmall;
them he read the Lords booke ev'ry word,
ich had been found in the houſe of the Lord:
n this good King who Gods word underſtood
ſerve the Lord hard by a pillar ſtood:
with the people all with one accord,
l make a Covenant there before the Lord:
Gods preſence all ill wayes they forſooke,
ling to doe according to that Book:
Then the King in the name of great Jovah
mmanded ſoone the high Prieſt Hilkijah,
h other keepers whether great or ſmall,
ring quickly the veſſels made for Ba'l
for the grove, out of Gods Temple faire,

That he GODS houſe might cleanſe and a
paire:
When this was done in the field of Kidron,
He in great zeal there them did burne eachon
And to fulfull the word of th'Eternell,
The aſhes he did carry to Bethel;
Vile Prieſts there were who with idolatrie
Defiled had both Temple and Citie:
To Sunne, Moone, Planets and als to Baal
They ſacrificed, and to Heavens hoſt all:
Theſe vile men, he deſiring God to pleaſe,
In his great zeal put downe, and made to c
The grove alſo which was idolatrous,
The King with ſpeed brought out from the L
houſe,
At Kidron he it burnt and ſtamped ſmall
To ſmall powder, and caſt that powder all
Upon the graves of theſe who fooliſhly
Had beene defiled with idolatrie.
The Sodomites far from Gods houſe he dr
And theſe who did weave hangings for the g
He with the reſt Topheth defil'd anone,
Which was in the vile valley of Hinnon,
So that no man thereafter durſt aſpire
To make his Son for Molech paſſe the fire.
Thus he perſiſting as he had begun,
Tooke the horſes which were given to the Su

By Kings of Judah, which made Priests to mourn,
The Suns Charets he in a fire did burne.
He did beat down and break most speedily,
The Altars which in vile idolatie,
Manasseh, Ahaz, when they God forsooke,
Did build; the dust thereof in the base Brooke
Of Kidron he did cast; High places vile
For Ashtoreth, Chemosh, Milcome, defile
He did; That bad Abomination,
Hard at mount Olives, *mount of corruption*,
Which Solomon did build in Israel,
Whereby he much provocked th' Eternell,
Was by Josiah destroy'd speedily,
Such was his zeal for the great Gods glory.
This good King als the images brake then
He cut the groves and with the bones of men
The places fill'd; the Altar at Bethel,
Of Jeroboam made who mov'd Isra'l
To sin, he brake downe, it to dust he drove,
And stampt it small, and also burnt the grove.
The King turning him self at last did spy,
Severs Sepulchers wherein dead did ly:
Take up these bones, said he, in his great ire,
And on this Altar burn them all with fire:
Now do for God who doth my crowne uphold,
For this long since by God hath beene foretold:
Then said the King, come now, and tell to me,

What title is among the graves I see?
The men of that city said to the King,
Heere lyes the Prophet which message did b
That great Jovah, the God of Israel,
Should do such things to th' Altar of Bethel:
Then said the King, this man whom Go
love,
Let him alone, see no man his bones move.
Likewise this Prince sent from the great
VAH,
Reform'd the cities of Samariah.
Their Priests he slew with his sword in his i
And on their Altars their bones burnt with fi
Then King and people all with one accor
A great Passeover did keep to the Lord,
The like whereof before had never bene
Among the Kings, or yet the Judges sene;
Yet more, the workers with familiar sprits,
With wizards, idols, and all idle rits
He spied out, and wholly put away,
Thus he Gods house reform'd without delay
Unto the Lord this King just and upright
With all his heart, with all his soul and migh
Turned himselfe, in great zeal more and mo
He had no match, after or yet before:
But oh alas, the great wrath of Jovah,
Could not be turn'd from the sins of Judah;

asses sins both cruel and unkind,
ld not go out of great Jehovahs minde.
will, said God, withdraw now my great love
m all Judah, them now I will remove
of my sight, as I did t' Israel,
Salem als like judgements I will tell;
wrath 'gainst it here plainly I declare,
ugh I had said my name shall ay be there.
hen good Josiah King after all this
ne with his men to fight at Carchemish,
inst Necho of Egypt land the King,
o did with him a mighty armie bring;
ho to him Embasadors did send,
ell him that he came not for this end,
hurt Josiah either neere or far,
others at whom he intended war:
l hath him sent, therefore now let him passe:
afterward thou smart for thy trespasse:
hou Necho in this Gods warre annoy,
Lord is with him who shall thee destroy.
ut for all this Josiah with Necho
olv'd to fight him neere to Megiddo:
n he disguised came to that Battell,
Archers shot and there Josiah fell:
n said the King, sore wounded I this day
attell am, have me therfore away:
e desir'd so they this wounded King

In

From the battell unto Salem did bring
In a Charet; There this good man he died,
There he alſo was with his fathers buried.
After his death all theſe that did ſojourne
In Judah, did for him lament and mourne;
Yea for his death the Propher Jeremie,
With words of greeſe lamented bitterlie.

The Uſe.

Behold, O Kings, who minde to pleaſe Jova
Of Zeale a patterne was this good Joſiah:
This man by halfes did not idolatrie
Reforme, but purged all moſt perfectly:
High places, groaves, images, idols vaine
Hill Altars he did cut, break, and diſdaine

16. JEHOACHAZ.

The poſſeſſion of God.

JEhoachaz Son of good Joſiah,
Was after him crowned King of Judah;
He fear'd not God, he in Jehovahs ſight,
Follow'd the trace of wayes that were not r
Him Phar'oh Necho King of Egypt land
Tooke, and with fetters ſtrong at Riblah ban

ee yeeres of age he was and als twentie,
en he was crowu'd and reign'd but moneths three.

The Use.

Kings here learn not in their sinnes to sport
angers God, who cuts their honours short.

17. ELIAKIM.

called also,

JEHOJAKIM.

GOD ariseing.

Fter that Necho King of Egypt land,
Deposed had by strong and mighty hand
oachaz, he sent for Eliakim,
ose name he chang'd into Jehojakim;
s was the second son of Josiah,
o by Necho was made King of Judah:
age this King was eighteene yeeres and seven
en he began; he reigned but eleven;
fear'd not God; he in JEHOVAHS sight
low'd the trace of wayes that were not right:
n his dayes Nebuchanezzar the King
Babylon, Jehojakim did bring
bondage; in this uncouth slaverie,

He

He was a ſervant the ſpace of yeeres three ;
But afterward, as th' hiſtorie doth tell,
He turned and againſt him did rebell :
But for the ſins of the Kings of Judah
He got no help from the great JEHOVAH :
For the great ſins done by their wicked hands
Againſt Judah the Lord ſent troups and bands
From Syria, from Moab, and Ammon,
And alſo from the land of Babylon ;
Theſe he did ſend againſt Judah to fight,
For to remove Judah out of his ſight ;
For the great ſins by King Manaſſe done,
The Lord in wrath would not the land pardon
Laſt by Nebuchanezzar he was found,
Who ſtraitly him in moſt ſtrong fetters boun
To Babylon to carry him that day
He thought ſurely, but died by the way.
Of his great faults we have the hiſtorie
In twentie two chapter of Jeremie ;
He was a man full of unrighteouſneſſe,
His eyes and heart were but for covetouſneſſ
Oppreſſion, blood, and alſo violence,
Did moſt vilely ſtaine the hands of that Prince
Therefore concerning King Jehojakim,
Thus ſaid the LORD, None ſhall lament for h
This at the laſt ſhall ſurely come to paſſe,
He ſhall with ſhame be buri'd like an *Aſſe* ;

e ſhall be drawne and caſt foorth filthily,
eyond the gates of Salem Gods city.

The Uſe.

et Kings beere learne for God their life to ſpend,
A ſinfull life brings to a ſhameſull end.

18 JEHOJACHIN.

The preparation, or ſtrength of GOD.

THis wicked man called Jehojachin,
Follow'd the trace of ill Jehojakim
is fooliſh father: He had theſe names three,
ehojachin, Jechonias, als he
honias was called; When he began
o reigne he was of eighteene yeeres a man.
In his time Nebuchadnezzar quicklie
rom Babylon did ſend a great armie:
eruſalem, in great furie and rage,
heſe men of Babel ſtoutly did beſiege;
t laſt the King Jehojachin came out
Vith mother, ſervants, princes him about;
hus this ill man in th'eight yeere of his reigne,

Was

Was taken captive by great Babels King:
Who with his rascals most unrighteous,
Did carry thence the treasures of GODS house
He also rageing in wrongs manifold,
Cut in pieces the rich vessels of gold,
Which had beene made by wise King Solomon,
In Gods Temple of these he left not one:
Ten thousand captives from Judah that day,
With crafts-men, smithes, he carried all away
The poorer sort by his pride and disdaine
Were onely suffred at home to remaine:
Jehojachin with Mother, Wives that day,
And officers were carried all away.

'Gainst this ill man the Prophet Jeremie,
Gods fearfull judgements declared plainly;
As I live, said the Lord, though Coniah
Son of Jehojakim King of Judah,
Were neare and deare as signet on the hand,
Yet would I pluck him thence, so that to stand
Before my face this vaine and naughty fool
Shall not have strength, like a broken idol:
O Earth, earth, earth, give eare and heare word,
For I that speakes am the Almighty Lord;
Write him childelesse, a man of no vertue,
This Jechoniah shall not have issue;

is is enacted qy the great Jovah,
ne of his feed ſhall be King in Judah,

The Uſe.

Kings follow their wicked fathers trace,
e Lord them ſhall pluck ſhortlie from their place,
e King who with Coniah playes the foole,
in Gods eyes like a broken idole.

19. MATTANIAH.

The gift of GOD.

He after was by Nebuchanezzar
King of Babylon,
called,
ZEDEKIAH,
The righteouſneſſe of GOD.

His was the third ſon of good Joſiah,
Jehojachins Uncle; the great JOVAH
did contemne; he humbled not his heart,
hen Jeremie from God ſpake him apart:
Gainſt Babels King he falſly did rebell,

Who

Who made him ſweare by the great Eternell,
Gods word to him gives this reproſe and chec
His heart he hardned and ſtiffned his neck.;
Therefore in the ninth yeare of his ill reigne,
God ſent to him the hoſt of Babels King,
Who 'gainſt Salem pitched with courage ſtout
And built ſtrong forts againſt it round about:
Two years that ſeege continued hardly,
At laſt famine prevail'd in the city:
It to defend, in it was no more might,
The men of war from it did flee by night:
The King himſelf, who ſtood out long in vaine,
At laſt did flee *by the way of the plaine*;
Him the Caldees purſu'd with feet of Roe,
And overtooke him neere to Jericho;
Him they did bring unto the faire Riblah,
There they judgement upon Zedekiah
Did give; yea his ſons there before his face
Theſe villains ſlew without mercy or grace:
When that was done, in their moſt cruell ſpo
That this poore King ſhould have no more co
fort
By ſight of eyes, they this deviſe did find,
To put his eyes out, and ſo make him blind;
Becauſe againſt the Lord he did treſpaſſe,
His foes him bound with ſtrong fetters of braſ
The nineteenth year of Nebuchanezzar,
Nebuz

buzaradan his captaine from farre
me with great forces, he with rage and ire
ds houſe and the Kings palace burnt with fire:
is Babyloniſh army ſtrong and ſtout
ke downe the walls of Salem round about:
us that city with all that there was found,
th GODS houſe als was brought unto the ground:
buzaradan in Judah left then
ely vinedreſſers, and poor huſband men.
e men of might with all their wealth that day
t of their land were carried all away.

The Uſe.

hen King or people thus live voide of grace,
e Lord ſhall them ſoone remove from their place:
howant Gods help, their foes ſhall ſoone them foile,
em captives take, and their rich treaſures ſpoile:
r Judahs ſins the mighty Lord that day
ng, Crowne, Scepter, and carried all away:
r their treſpaſſe he would not them defend,
t of their Kingdome made a tragick end:

Behold

Beholdh ow this people of great renowne,
Were ſpoil'd at laſt of Liberties and Crowne:
They angred God, they did his Prophets ſcorne,
Therefore no Jevv did ſit on Judahs Throne.
Let Kings heere learne vvho are ſet in high place,
That Kingdomes ſtand not by mens ſtrength, but grace:
Let Kings heere learne hovv for their ſinne anone
God brings to nought their Scepter, Crovvne, and Throne.

THE

THE GARDEN OF ZION.

Of the Kings of *Israel.*

1. Jeroboam: 2. Nadab: 3. Baasha: 4. Elah:
5. Zimri: 6. Omri: 7. Ahab: 8. Ahaziah.
9. Joram: 10. Jehu: 11. Jehoahaz: 12. ehoash:
13. Jeroboam: 14. Zechariah, last of Iehus race:
15. Shallum: 16. Menahem: 17. Pekajah:
18. Pekah. 19. Hoshea.

A Prayer.

O Well of life, now show thy golden source
A silver pipe make my heart for its use:
In holy tearmes make me the praise expresse,
Which is most due unto thy holinesse;

I beg thy light and grace for to diſerne,
That teaching others, I my ſelf may learne.
Ecclipſe me not like the Coach of the Moone
When it is black, but turne my night to Noone:
My breſt, O Lord, vvith ſacred verſes fill,
Which I may vvrite vvith a moſt nimble quil.
Of Judahs Kings, as vve have underſtood,
Many vvere bad, but fevv alas vvere good;
But Iſra'ls Kings thy vvord them All do blame,
Not one of them did truely feare thy name,
They vvith idols thy vvorſhip did abuſe,
Of their ill lives teach me to make good uſe.

1. JEROBOAM.

Contending or ſtriving vvith the people.

THis wicked man at firſt but a ſervant
To Solomon, did ſcorne Gods Covenant
This Son of Nebat ſtinketh filthilie,
His name is rotten by idolatrie:
None Like to him in Scripture I can find,
For none as he made Gods (ſa'l to ſin:
At firſt Solomon, for his induſtrie;

This young man set up in a high degree,
For his valour and for his brave courage,
Of Josephs house he gave to him the charge;
But after that, the Prophet Ahijah
Did clearly shew from the great Jehovah:
That Jeroboam ten Tribes should command,
But two as Lamps for Davids house should stand;
Because Solomon by idolatrie,
To a great wrath had provok'd the most hie:
When Solomon heard that he should be King,
He sought by death such honours downe to bring:
But he to the King of Egypt anone
Fled, and was there untill King Solomon
Did end his dayes; then after he came back,
From Egypt King who called was Shishak.
The Isra'lits assembled at Schechem,
To Crowne with pomp the young Rehoboam,
By Jeroboams instigation,
Were mov'd to make for relexation
A sute to him, who answ'red them roughly,
Therefore according to the Propheey
Of Abijah, ten Tribs were quickly rent
From Davids house, then they incontinent,
Consid'ring what strength they had of men,
To Jeroboam sent of their brethren
Him for to Crowne soone King of Israel,
This purpose was from the great Eternel;

When Rehoboam was come to Salem,
An hundred foureſcore thouſand choſen men
He gath'red for in a bloody Battell,
To fight againſt the houſe of Iſrael;
By force of war this ill adviſed King,
Thought well the Kingdome backe againe bring:
But then unto the Prophet Semajah,
There came a word from the great Jehovah
Who ſaid to Rehoboam and his hoaſt,
It is not time either to fight or boaſt;
Let not now Judah againſt Iſrael
Come for to fight in a bloody Battell;
This matter is from the Lord righteous,
Let ev'ry man therefore turne to his houſe:
Then they GODS word did hear with hum heart,
And ſo they all returning did depart.
Then Jeroboam Shechem and Penuel
Moſt Princely built, and als in them did dwel
He proud in ſprit, ſaid theſe words in his heart,
I feare at laſt that Davids houſe depart
From me and mine, to turne unto their Lord,
And ſo me kill in furie with the ſword;
If they go up for the great GODS ſervice
To do at Salem dayly ſacrifice:

Then Jeroboam with his bad counsell,
Two calves of gold made against th' Eternell:
It is too much, said he, *for you to goe*
Up to Salem; both paine and colt also
It is to go so farre to th' Eternell;
See heere more near thy gods O Israel:
Of these two calves in Bethel he set one,
At Dan another which brought down his Throne
Thus did this vile man his Kingdome begin
With dead idols, which thing became a sin:
Before these calves the people speedily,
Did worship with most vile idolatrie;
He vile houses of hie places did make,
And base Priests that were not of Levis stock;
On Bethels Altar which was great offence,
He sacrificed and als burnt incense.
While this he did, behold anone a jar,
A man from GOD thus cri'd *Altar, Altar;*
Thus saith the LORD *a childe of Davids*
house,
Josiah King a man most righteous,
He in a Zeale and godlie jealousie,
Shall such Priests bones most cursed burne
on thee:
See now a signe, the Altar shall be rent,
The ashes shall be powred out and spent.

When Jeroboam heard from th' Eternel,
What this man said 'gainſt th' Altar in Bethel,
From the Altar he did put forth his hand,
Saying lay hold on this man I command;
But GOD dri'd up the arme of this profane,
So that he could not pull it in againe;
GOD rent th' Altar and ashes powred out
Then the King trembling, who before was ſtou
Said to GODS man, a man of gift and grace,
Pray thou for me, and now intreat Gods face,
That he to me my hand would now reſtore;
When he did pray, it became as before.

Then ſaid the King, I will thee now reward
Come home with me; but he did not regard
All the Kings gifts; for the halfe of thine hou
Said he, I will not in this untimeous
Time go with thee, a man voide of all grace,
I will not eat neither drink in this place;
For no requeſt to go I will accord,
For ſo it was me charged by the LORD.

At this ſame time as Scriptures to us tell,
There dwelt an old Prophet at this Bethel;
His ſons him told what great things had be
done
By the Prophet at Bethel; then right ſoone
To them he ſaid, now saddle me mine Aſſe;
He rode thereon, and to him where he was
Un

nder an Oake, ſitting ſoftly he came
nd ſaid to him, tell me if thou the man
f GOD art, whom the great LORD JEHOVAH,
ent to our King from the land of Judah.
I am, ſaid he; Come home ſaid he with me,
efreſh thy ſelf with meat and be merrie:
o ſaid, Gods man, this thing I may not do,
will not eat nor yet thy houſe goe to;
rom GODS precept I may not go aſtray,
muſt not eate nor returne by the way
hat I came firſt; But thou muſt not do ſo
id the old man, a Prophet I alſo
m as thou art, an Angel to me ſpake,
hat unto mine houſe I ſhould bring thee back.
While they at Table were eating gladely,
he Sprite of GOD made the old Prophet cry,
nto the Prophet who came from Judah,
hus ſaith, the LORD, ev'n the great Jehovah:
ecauſe thou haſt rebell'd, this meſſage have
ith thy fathers thou ſhalt not lye in grave.
When this was ſaid, GODS man he went away,
n his journey a Lion by the way
im met and kill'd, but ſo it came to paſſe,
e did not eat the man nor yet the Aſſe
hereon he rode; Behold men paſſing by,
hd ſeeing this came, unto the city,

Where

Where the old man was who at this report,
Was moved much and did his ſons exhort
To bring his Aſſe, that he might ride and ſee,
To know the trueth of all that hiſtorie:
When he came there, both Lion and the Aſſe
Were ſtanding neere the dead Prophets carcaſſe
He the dead corps upon his Aſſe did lay,
And with great grief brought it to the city;
There as a childe lamented by his mother,
He mourned, and ſaid; Oh, *Alas my brother*
Then ſaid this old man to his ſons apart,
The mighty Lord this tells me in mine heart,
What this Prophet hath ſaid againſt Bethell,
Shall all be done by the great Eternell:
When I am dead ſee that ye then me lay,
In this ſame grave wherein Gods man doth ly
Now Jeroboam with his healed hand,
Did not regard what Jovah did command;
Baſe Prieſts he made even of the baſeſt ſort,
He ſet them up GODS people to exhort;
Who did deſire, he did them conſecrate
For Prieſts, though villains and moſt reprobate
Yea he himſelf a King voide of all grace,
Became a Prieſt to ſerve at an high place;
Theſe were his great ſins a moſt ſhameſull thi
Which cut him off from ruling more as King:

Thus voide of honour of glory and fame,
He liv'd and di'd with a moſt rotten name.
Then Jeroboam ſent to Ahijah
His wife, to know if his ſon Abijah
Then ſick, ſhould live or die; then ſhe thus wiſe
Before that blinde man did her ſelf diſguiſe:
At this ſame time the word came from JOVAH,
Which ſaid unto the Prophet Ahijah,
Behold now coming Jeroboams wife,
To aske of thee concerning her ſons life;
This know in time, take heede and now be wiſe,
For when ſhe comes ſhe will her ſelf diſguiſe;
When ſhe ſhall come her doubts for to diſcuſſe,
Then ſay to her in my words thus and thus.
When Ahija heard the ſound of her feet,
Then coming in, he ſpake as he thought meet;
Come in thou wife of Jeroboam vaine,
Whatmean'ſt thou ſome other thy ſelf to faine?
Hard tidings for thee are from th' Eternall,
Goe and them quickly to thy husband tell:
Thus ſaith the LORD, *who rules both Land and Sea,*
For as much as I have exalted thee;
And of a Servant hath made thee a Prince
Ov'r my people, yet haſt thou ever ſince,
By thy vaine pride and vile idolatrie,

Done

Done evill above all that were before thee;
Like baſeſt men who do the LORD forſake,
Thou haſt me caſt proudly behinde thy backe:
Therefore, I Lord, who am moſt righteous,
Shall bring much evill on Jeroboams houſe;
From him I will cut off both great and ſmall,
Not leaving one to piſſe againſt the wall:
I will the remnant of his houſe deſtroy,
As a dung hill which men carie away;
Thoſe of his loines who die in the city,
Shall by vile dogs be rent moſt cruelly;
If any fall among the fields moſt faire,
Food they ſhall be to the Fowles of the aire;
Ariſe woman, to thine owne houſe get thee,
For when thou enters into the Citie
Thy childe ſhall die, for him Iſra'l ſhall weepe,
And him burie that he in grave may ſleepe;
Becauſe in him, as God hath ſaid the word,
There is ſome good thing found toward the
LORD:
Moreover God for his glory and praiſe,
A worthy King in Iſrael ſhall raiſe,
Who Jeroboams wicked houſe that day,
Shall all cut off and ſweepe like doung away:

But what? Even now the Lord who is perfite,
As reeds in water shall Israel smite:
Because they heard not what he did command,
He shall them roote up out of this good land;
He shall them all scatter beyond the river,
Because by groves they stirred up his anger.

When this was said to Jeroboams wife
She rose and went to Tirzah, but the life
Of her young child, was then ended most sure,
When she came to the threshold of the doore:
They buri'd him and mourned as Jovah,
Had said before by Prophet Ahijah.
When Jeroboam years twenty and two
Had reign'd, he died a man of sin and woe.

The Use.

Let Kings heere learne that the great GOD most hie,
Shall root them out, if with idolatrie
They staine his land; though for a time forborne
They be, at last none shall sit on their Throne
Sprung from their loines; the Lord shall them deface,
Both root and branch shall be cut from their race.

2. NADAB.

A Prince or willing.

WHen Jeroboam moſt wicked was dead,
Then Nadab his ſon reigned in his ſtead,
Ill fathers ſon who walked in his way,
At Gibbethon Baaſha did him ſlay:
Ill fathers ſon of a moſt wicked race,
He ſway'd the Septer but for two years ſpace.

The Uſe.

Let all men, chiefly Kings, heere learne and
What are the fruits of vile idolatrie;
Such in Gods love have rarely roome or place
GOD pulls them downe and ſoone roots out the
race.

3. BAASHA.

A doer.

BAaſha ſmot Jerobo'ms houſe with death,
To him he left not any that had breath:
Thus Jeroboam for his great treſpaſſe,
By Baaſha ſhortly was made childleſſe;

Though thus he did these wicked children slay,
He walked still in Jeroboams way:
To him Jehu the son of Hannani,
From GOD was sent to tell him this plainely.
I have exalted thee out of the dust,
My people hath beene subject to thy lust;
Thou hast walked in Jeroboams way,
Therefore the Scepter thou may no more sway;
With Jeroboam I Baashas race,
Will cleane root out, and will wholly deface;
To Dogs and Fowles his children shall be meat,
They in the fields and cities shall them eate:
Last this ill man after he had twenty
And foure years reign'd, he in GODS wrath did die,

The Use.

To punish sin and not reformed be,
Is but a fruit of pride and vaine glory:
Let all these who mens manners would reforme,
Unto GODS will their owne life so conforme.

4. ELAH.

Strength.

AFter Baasha came his son Elah,
Who governed Israel in Tirzah;
While with Arzah his steward he did feast,
He drank himselfe more drunk then any beast:
While Elah was in drunkennesse filthie,
He killed was by his servant Zimri:
This filthie man to sobernesse a foe,
All his glory enjoy'd but poore years two.

The Use.

Beware to make of sin a play or sport,
It ends our dayes, and cuts our honours short.

5. ZIMRI.

A cutter.

THis ill servant after his Master slaine,
Did sway the Scepter and with great disdain
Destroyed all the house of Baasha,
As Jehu had declared from IOVAH:
He kill'd his friends and als his kinsfolk all,

He left not one to *pisse against the wall*:
The people hearing what in great furie,
To King Elah had beene done by Zimri,
Therefore against him with greef and disdaine,
They Crown'd King Omri a most brave Captain:
He with an armie then came speedilie,
And in fair Tirzah besieged Zimri:
When Zimri saw all these men so conspire,
He in his palace burnt himselfe with fire:
He for a Crowne walked in bloody wayes,
And yet his Kingdome lasted but seven dayes.

The Use.

Death of ill men the living doth exhort
To feare the Lord, and not in sin to sport:
Let subjects learne who have grace or reason,
For no respect to have hand in treason.

6. OMRI.

Measure, or handfull.

WHen the most part had Crowned KING Omri;
Halfe of the people did follow Tibni;
But the most part set Omri on the Throne
So Tibni died, and Omri reign'd alone,

Twelve

Twelve yeeres he reign'd; this ill King fro
Shemer.
Samariahs hill for two talents ſilver
Did buy; On this hill he built a citie,
Which from that Shemer he ordain'd to be,
Called Samariah which great citie ſtill,
Hath name from Shemer owner of that hill.
But this Omri wax'd wicked more and more,
Yea, he did worſe then all that were before;
Both King and Captaine wicked in his dayes,
He walked in all Jeroboams wayes:
This Omri di'd by the hand of JOVAH,
And buried was in his Samariah.

The Uſe.

Let Kings heere learne not to ſinne more and
more,
Leſt they waxe worſe then all that were before.

7. AHAB.

Beloved.

THis Son of Omri wicked more and more,
Did worſe then all the Kings that were be
fore:

Whe

When he was once advanced to be King,
To him it seem'd to be but a light thing;
To walk in Jeroboams wicked way,
But also he would farther go astray.
Ethbals daughter who was of Zidon King,
Faine Jezabel for wife he did home bring:
With her vile gods forsakeing th'Eternall,
He like a beast went and did serve Baal;
He made a grove, he God provoked more,
Then all the Kings of Isra'l did before.
In his dayes Hiel building Jericho,
Laid ground and gates with much sorrow and woe;
On Abiram the first borne and Segub,
The ground and gates a great judgement did rub.
When Ahab was lying in wickedneſſe,
God sent Elijah to preach great distreſſe
Against the land: This said he from the Lord,
No dew, no raine, according to my word
These yeers shall be, Then God said to this man,
Goe hide thy selfe at Cherith neere Jordan;
Thou of the Brooke shalt drinke waters most fresh,
Ravens ordain'd have to feede thee with flesh;
And so he went, and so the Ravens did bring
Both bread and flesh, at morne, and als evening.
A little after the brook was dri'd up,

So

So that Elijah could not drink or sup.
Then came to him a word from th' Eterne
To Zarephath of Zidon goe and dwell,
Obey my word which is not false or vaine,
A widow there shall surely thee maintaine:
So he arose to Zerephath to go;
When he was come, Elijah found all so
As God had said, Behold a poor widow,
Gath'ring some sticks with much grief and
row;
To her he said fetch me a drink I pray,
Of water, with some bread without delay.
As GOD lives said she I have not a ca
But an handfull of meale which I must take
With oyle in cruse, and with sticks speedili
It dresse, and with my son it eat and die.
Then to that widow, good Elijah said,
Take courage now thou needst not be afraide
But see that first for me thou dresse a cake,
And after for thee and for thy son make,
For thus saith, the Lord, God of Israel,
The poore handfull of meal in thy Barrell,
Shall not be spent, nor yet the cruse of oyle
Shall faile, till raine hath made a fertile soil
Then she in hast prepar'd for Elijah

Both cake and oyle; as the word from Jovah
Had said, both meal and oyle did last alwayes,
Whereof these three persons eat many dayes.
After these things, this womans son fell sick;
All breath was past, then she began to seek
Elijahs help, *what I to doe with thee,*
Thou man of GOD, said shee, that thou from me
My son should take, and for a sore vengeance,
Should call my sin now to remembrance?
Give me thy son, to the widow said he:
From her bosome unto a loft quicklie,
He cari'd him, and as the sprit him led,
He laid that child softly on his owne bed,
Unto the LORD he cri'd *what hast thou done?*
Alas, O LORD, why hast thou slaine her son?
When this was said upon the child times three,
He stretch'd himselfe and cried mightily
Unto the LORD: O LORD, I humbly pray,
Restore the soule unto this childe the day.
The Lord from hearing then could not refraine,
But sent the childs soul into him againe:
Then Elijah the living child brought low,
From the high loft and to the poore widow:
Restor'd her son, who said to Elijah,
Now do I know that thou art from Jovah;
And that the word of the LORD in thy lips,
Is trueth unfained without lies or slips.

It came to paſſe, then after many dayes,
GOD to Elijah walking in GODS wayes;
Came, thus and ſaid, now go to Ahab King,
For I now raine upon the Earth will bring
When GOD theſe words ſpake unto Elijah,
A ſore famine was in Samaria:
In this famine by drougth Ahab the King,
With Obadiah, for their beaſts ſaving,
Went through the land ſeeking brook and fo
taine,
For with water the poor beaſts life maintaine:
Ahab this way, but Obadiah tooke,
Another way to ſeek fountaine and brook.
As Obadiah walked in the way,
Behold Elijah who met him that day:
When he him knew he fell upon his face,
And ſaid art thou Elijah? By GODS grace
I am ſaid he; go and to Ahab tell,
Elijah is heer from the Eternell.
Alas, ſaid he, *what have I done this day,*
That now for thee, King Ahab ſhould me ſla
There is no Kingdome there is no countrey,
Whether my LORD hath not ſent to ſeeke
And when they anſwred that thou waſt
heer,
He tooke an oath and deeply made them ſw
T

That they thee found not; now thou say'st go tell
Ahab, my LORD, the great King of Israel,
Behold Elijah is come here surelie,
But oh Alas, assoone as I from thee
Am gone, Gods sprite vvill carry thee avvay,
And then in rage King Ahab vvill me slay:
I speake the trueth, no lie is in my mouth,
I thy servant fear the Lord from my youth:
Was it not told thee hovv from Jezabel,
I hid the Prophets of the Eternel?
With bread and vvater their life I did save,
An hundred men by fiftie in a cave:
And novv thou say'st goe to Ahab and tell,
Elijah is heere from the Eternel.
No, said, Elijah as God lives I say,
To Ahab I will shew my self this day.
As soone as King Ahab saw Elijah,
With great contempt he said to him *Aha,*
Art thou the man that troublest Israel?
Not I, said he, *but thou vvho th' Eternell,*
Hast novv forsaken vvith thy fathers house,
To follovv Baal in a vvicked course:
Therefore novv send and unto mount Carmel,
Gather to me the men of Israel,
The false Prophets eight hundred and fiftie,

See that they als unto me gath'red be:
Then Ahab ſent unto all Iſrael,
And gathred all theſe Prophets to Carmel.
Then by the people Elijah well ſeene,
Said, how long two opinions betweene,
Thus will ye halt? If GOD, be GOD, allow
Him for to ſerve, if not, Baal follow.
When hee theſe wordes ſpake with great co
dence,
Among the people there was deep ſilence:
Elijah ſaid, Gods cauſe I will maintaine,
For the LORD here I only one remaine,
But Baals Prophets a great number be,
Heere they are foure hundred men and fiftie:
Give two bullocks the true GOD to enquire,
Let him be GOD who ſhall anſwere by fire.
When the people that ſaying underſtood,
All with one voice they ſaid the word is good
Then Elijah to theſe Prophets did ſay,
Chuſe an bullock and dreſſe it firſt this day
For ye be many, begin to enquire,
If your god can-now aſwere you by fire.
Then they did take and there dreſſe a Bull
They cri'd aloud, and on their breaſt did knock
From morne to evening, they did not forbeare
To cry Baal, but Baal could not heare:
No voice was heard, nor any anſwere made,

On the Altar they leapt as they were madde.
At noone Elijah them began to mocke,
Now cry aloud, now your breasts dump and knock
He is a god, either he is talking,
Or be his foes fiercely is pursueing,
Or in a journey, or most fast asleepe
That he may heare, now to him cry and weepe.
They cri'd aloud, and cut themselves with knives
And lancets, als with perrell of their lives;
But when midday in such jangling was past;
Without answere; Then Elijah at last,
Said to the people, come neere me right soone;
Then they came neere, to see what should bee done.
Gods Altar he repair'd with courage stout,
He made a large trench the Altar about;
Fill foure barrels with water, then said he,
And with it drench the sacrifice quicklie;
Againe, againe, yea third time do the like,
Till it passe ov'r the trinches highest dike:
Thus did they all, which was ordain'd by him.
They made Altar and trench with water swim:
Then said Elijah, O GOD, of Isra'l,
Let it be knowne that thou art th' Eternal;

Les

Let it be knowne that thou art GOD and LORD
And that these things I have done at thy
word;
Heere me O LORD, heare me now I thy
pray,
That this people may surely know this day
That thou art God, who do'st them all maintain
And that thou hast their heart turn'd back
againe.

When this was said, from the great Eternell
A sacred fire downe from the high Heav'ns fell
This fire fall'n downe for the great GODS ser-
vice,
Did with all hast consume the sacrifice;
The wood and stones, with dust it did consume,
The trench water it licked up right soone;
When this was done all men on face afraide,
The LORD is GOD, the Lord is GOD they
cri'd.

Then said Elijah, take these Prophets vile;
See none escape, see that none you beguile:
Then they tooke them, and Elijah anone,
Did slay these Priests downe at the brooke
shon.

When this was done good Elijah did say
To King Ahab, I have good news this day;

Go eat and drink, my word it is not vaine,
I heare a ſound of aboundance of raine:
So Ahab went up, to eat and to drink,
But Elijah in himſelf thus did think,
I will go up to the top of Carmel
To ſee ſome ſigne of raine from th' Eternel.
Then he went up, and there, as might be ſeene,
Caſt himſelfe downe and put his face betweene
His knees, and ſaid, to his ſervant goe ſee,
If thou can ſpy ſome clouds upon the Sea:
Then he went up at the Prophets ſaying,
And turned back, he ſaid, *There is nothing*;
Seven times againe to goe he did command,
At laſt he ſaw *a cloud like a mans hand.*
Then ſaid Elijah go without delay,
And to Ahab this from Elijah ſay,
Now get thee down and thy Charet prepaire,
Before the raine, as long as it is faire:
In the meane time heav'ns black with clouds and winde,
Powr'd downe great raine before and als behinde.
Then Ahab rode and went to Jezreel,
Elijah als ſtrength'ned by th' Eternel
Did gird his loines, and before Ahab ran,
Ahab in *Couche*, but Elijah *foot man*:
Thus the Prophet of the great Eternel,

Before

Before the King did run to Jezreel.
Then to Jezabel Ahab every word,
Did tell plainly how that Elijahs ſword
Had ſlaine her Prieſts, not having ſpared one,
And that beſides the curſed brooke Kiſhon:
Then Jezabel this hard meſſage did ſend
To Elijah, ſo the gods me defend,
For thy *ill prats*, and for thy bloody crime,
Thy life ſhall paſſe the morrow at this time.
When he heard this, he in great fear aroſe,
His heart trembled and could not well repoſe;
He in all haſt went to Beerſhebah,
Which is a part of the land of Judah;
He left his ſervants there in his diſtreſſe,
A dayes journey he went in wilderneſſe;
There ſet downe under a *Juniper-tree*,
He did requeſt the Lord that he might die;
I am not better then my fathers dear,
Said he, now take my life from all this fear.
As he did ly under the *Juniper*
Right faſt aſleepe, to him there a dinner
An Angel brought to refreſh him with meat;
He touched him, and ſaid, Ariſe and eat;
As he awoke, behold a cake of bread
Was on the coales, and a cruſe at his head
Of water good; Then Elijah to eat
And drink began, and after fell aſleep.

The second time the Angel came againe,
Who did for him a new dinner ordaine;
Arise, said he, and eat now speedily,
Because the journey is too great for thee:
See what great care the good Lord had that day.
That Elijah should not faint by the way;
Thus he arose to eate and drink quickly,
In this foods strength he walked dayes fourty,
And fourtie nights, till to the mount of God,
Horeb he came where he made some abode.
While he was there lodged in a poor cave.
The God of heav'n who takes delight to save
His servants, said, to his Elijah dear,
What now Elijah? What now doest thou heare?
My heart, said he, *hath beene verie jealous*;
For the great God who is most righteous:
All is now lost, all thy servants away
Are taken, now they seek me als to slay;
Goe foorth, said God, and stand upon the Mount;
There will I teach all dangers to surmount.
Behold at first a boistrous mighty winde,
Which brake the Rockes and all that it could finde:
After the winde rageing came an earthquake,
Which made Horeb from end to end to shake:

After

After the earthquake came a burning fire
But in these three was not the Lords desire;
He was not there; After came a small
Where to abide, the Lord did much rejoice
When Elijah heard this voice full of grace
He in his mantle wrapped all his face;
He went out and stood before Jehovah,
Who said, what do'st thou now heere Elijah
My heart, said he, *hath beene very jealo*
For the great God who is most righteous,
Thine Altars, Prophets, and thy Covenant;
Throwne downe and slaine they have with
contempt,
And als forsaken; thy servants away
Are taken; Now they seeke me als to slay:
Goe, said the Lord, returne to Damascus,
And when thou comest to that desert, thus
Anoint Hazael King of Syria,
And Jehu for Isra'l, als Elisha
For Prophet in thy roome, these all anoint,
For so these things to be I do appoint:
For the great sins acted by Israel,
'Gainst them shall come the sword of Hazael
Whom he shall spaire, the mighty man Jeh

all with his ſword all into pieces hew;
any from Jehu eſcape away,
em ſhall the ſword of good Eliſha ſlay:
t know Elijah for all thou heares and ſees,
ven thouſand who have not bowed the knees,
ave me left who have not done amiſſe,
r once ſo much to give Baal a Kiſſe.
When this was done, from Horeb Elijah,
parted ſoone and found out Eliſha;
hen he him ſaw with his twelve Oxen yoke
owing, on him quickly he caſt his cloak:
en he left all and ran moſt ſpeedilie,
ter Elijah, ſaying, *now let me,*
e that which to do can not be amiſſe,
t me my father and my mother kiſſe:
d then I promiſe moſt aſſuredlie,
ith all mine heart to follow after thee:
e back againe, delay not, goe right ſoone,
id Elijah, for what now have I done?
is done Eliſha came incontinent,
nd with Elijah he went as ſervant.
Then came Benhadad ſtrong from Syria,
ith thirty two Kings 'gainſt Samaria:
s meſſengers he unto Ahab King,
to the City ſent with this ſaying;
us ſaith Benhadad, who darre now repine,

Thy Silver, Gold, Wives, Children all a
mine:
To him Ahab answ'red, my Lord, O King,
What hast thou said, it is a true saying;
For I am thine and all that I can have,
Grant me friendship no other thing I crave.
When Benhadad these words of courtesie
Did heare, his heart was lifted up proudly,
His messenger he back againe then sent,
Unto Ahab with this commandement;
I will to morrow my strong servants send,
Who all thine house shall search from e
to end:
What in thine eyes is most pleasant that d
They in their hands shall carie all away.
Then Ahab spake his Elders with great griefe
See how this man now seeketh a mischeefe:
My silver, gold, my wives, children, freely,
I offred to him, who doth as ye see:
Then the elders with such words not conten
Said to Ahab, beware to give consent,
Regard him not; Then Ahab made report,
To the messengers in words of this sort;
What the King first desired, it unto
I soone yeelded, but this I cannot doe.
When the messengers had made their repor
Un

Unto Benhadad in words of thss sort,
Then Benhadad sent backe unto the King,
His servants soone with these words of threatning;

The gods do so to me and more also,
If for the people that with me shall go
The dust of all Samarias Citie,
Shall now suffice for them handfulls to be.

Then Ahab answ'red tell yee now your King
We will not yeeld for all his great threatning,
Let not him that girdeth on the harnesse,
So boast himself as free of all distresse.

When they report made of all this saying,
Benhadad with his Kings were then drinking
Into his tent: To his servants that day,
He said be now all in Battell aray;
When this was heard, his strong men speedilie
Did rank themselves against that fair Citie:
Behold anone a Prophet from the LORD,
Who did King Ahab comfort with this word,
Thus saith the Lord, this host without delay,
I will deliver in thine hand this day:
Though Benhadad now boast much of his sword,
Ahab shall know that I am God the Lord.

Then Ahab said, by whom shall this be done,
The man of God gave him this answere soone;

By

By the young men of good worthy Princes,
Who mighty are among the Provinces,
Then ſaid, Ahab, tell me from th'Eternell,
Who ſhall among us order the Battell?
To that the Prophet ſhortly did reply,
Even thou who art the Lord of the city:
Then Ahab call'd the young men him unto
Who were numbred two hundred thirtie two
The hoſt it ſelf which Ahab did command,
In number all were but poor ſeven thouſand.
When theſe brave men went to battel noone,
Benhadad drunk was in his pavillion
With thirtie two Kings, who this moſt did th
How their bellies might be filled with drink:
Then the young men of the Princes that day,
Before the reſt went firſt in their aray.
When Benhadad the King of Syria,
Heard that theſe men were from Samaria,
He ſaid, whether they be for peace or warre
Take them alive, but to ſlay them beware.
When this was ſaid, armie againſt armie
Began to fight, but Syria to flie
Made haſt; That day poor Iſrael with few,
Benhadads great hoſt bravely overthrew:
To King Ahab the Prophet came againe,
And ſaid, mark well, my counſell not diſdain

or surely at the returne of the yeer,
enhadad will with a new armie stir:
Then Benhadads servants to him did say,
heir gods are gods of hills, therefore now they
re stronger then we, let us in the plaine
gainst them fight, and they shall soone bee
slaine:
Doe this als if thou wouldst prevaile this
day,
ake heede and take these drunken Kings away;
nd put Captaines with order in their place,
shalt thou soone thy strongest foes deface:
Make up an armie like that which thou lost.
haret for charet, horse for horse to post,
nd runne them downe in some field that is
plaine,
hen shall we see their armie foil'd and slaine.
It came to passe at the turne of the yeere,
hat Benhadad to fill mens hearts with fear,
ame with an host of charets and of men,
nto Aphek against Isral's children:
ke *little Kids* Isra'l was in aray,
ut Syrians fill'd the countrey that day.
While all in order were fet for battell,
man of God came unto Israel,

And

And said, *GOD saith because the Sy*
boast,
That GOD on hills can onely help your hos
It shall be seene that such words are but v
For as on hills so am I in the plaine,
For good successe this day, I give my wor
And yee shall all know that I am the LO
Then these two armies fill'd with cou
much,
Did sev'n dayes one against another pitch:
In the seventh day, they joined the Battell;
An hundred thousandthat day by Isra'l
Of Syrians were slaine, the rest did flie
Unto Aphek, and there in that citie
Upon twenty sev'n thousand men a wall,
Fell with great noise, which killed great
small.
Then Benhadad who durst no more abide,
Came to the citie for himselfe to hide
In some chamber, there his servants did say,
Our foes by force have much prevail'd
day,
But we have heard which comfort t
brings,
That mercifull are all Israels Kings;
Let us quickly seeing there be such hopes

nt on sackcloth, and bind our heads with ropes,
nd go to Abab with humilitie,
radventure that King will pardon thee.
As they had said, so quickly in these hopes
hey got sackcloth, and bound their heads with ropes:
hen to Ahab adorn'd with Majestie,
ney came with these signes of humilitie,
King, said they, *let there be no more strife,*
ore Benhadad from thee doth beg his life.
What? Said the King, is your Master not dead?
ell him that he my brother is indeed:
bring him forth that now I may him see;
nd that he may in Charet ride with me.
Then Benhadad said to Ahab therefore,
o thee the Cities I will now restore,
Which my stout father tooke from Israel,
s thy brave Captaines to thee may well tell.
hen said Ahab this Covenant this day
hall be twixt us; So he sent him away.
Then came a Prophet with his owne accord,
Who to his neighboure in words of the Lord,
id smite me soone, I pray thee *now smite me,*
What? Said the man, wherefore should I smite thee?

Becauſe ſaid he, thou wouldſt not now obey
GODS voice by me, a Lion ſhall thee ſlay:
So as the Prophet ſaid it came to paſſe,
A Lion ſlew him for this his treſpaſſe:
Then the Prophet another found quickly,
And as before ſaid to him *ſmite thou me:*
Then he not ſlack, quickly a weapon found,
And did him ſmite which made a bloody wou
Thus the Prophet ſore wounded went awa
And waited on King Ahab by the way:
He thus diſguiſd with aſhes on his face,
Did cry to Ahab paſſing by that place,
Thy ſervant went out into the Battell
While there I was, this unto me befell;
Behold a man turning himſelfe aſide,
Who brought a man unto me, and thus ſai
Keep me this man, for if he be miſſing,
Then for his life, thy life ſhall be the thing
Which ſhall be ranſome; or ſurely deliver
Without delay, a full talent of ſilver:
But as thy ſervant buſie was, anone
This captive man away from me was gone.
When this was ſaid, then ſaid to him the K
Now thou thy ſelfe haſt decided the thing;
Of that matter ſpeak thou no more to me,

Thus hast thou done, so shall thy judgement bee.

When that was said, the Prophet in that place,
Hasted and took the ashes from his face:
Then did the King discerne there most clearely,
That this man was come with some Prophecy.
Then said the Prophet, *Thus saith GOD the LORD,*
Because thou hast rebell'd against my word,
Because thou hast let goe out of thine hand,
A man whom I to destroy did command,
Because that thou refused to do this,
By peoples life, and thine shall go for his:
Then King Ahab went to his house heavy,
Which then was in Samarias city.
After these things it befell in that place,
That good Naboth hard by Ahabs palace,
Had a vineyard which was in Jezreel;
This man his vineyard was desir'd to sell
Of Ahab King who offred him money,
Or a vineyard better then it could be.
But this answere to Ahab he did tell,
The LORD forbid that I to thee should sell,
That which I have for mine inheritance
From my fathers, and not by hap or chance.
Then Ahab to his house return'd heavy,

And laid him downe upon his bed ſadly;
He turn'd away his face in his ſick bed,
He freted ſo that he would eat no bread:
But Jezabel his wife came him unto,
Ariſe ſaid ſhe, *I know well what to doe:*
Do'ſt thou not rule the Kingdome of Iſra'l?
Art thou not King over both great and ſmall
Ariſe and eat and alſo be merrie,
For Naboths vineyard I will give to thee.
So to the Elders ſhe in Ahabs name,
Sent Sealed letters a faſt to proclaime;
Set Naboth ſoone, ſaid ſhe, *in ſome high place*
Among the people: ſet before his face,
Two wicked men who may witneſſe this thing
That Naboth hath blaſpheem'd GOD and King:
When that is done, him carie out quickly,
Him ſtone with ſtones that he may ſurely die
Then the Elders ill Judges without grace,
Condemn'd Naboth to be ſton'd in that place
When he was dead they ſent to Jezabel,
For to tell how all the matter befell;
When ſhe this knew, ſhe unto ſick Ahab
Did cry ariſe, for now Naboths vineyard

in thy pow'r go take posſeſſion,
ho darre controll a great Kings action?
When AHAB heard that poore Naboth was dead,
e went unto his vineyard with great ſpeed.
or of the ſame to take poſſeſſion,
ho darre controll a great Kings action?
Then the Lord ſpake to Elijah ſaying,
Ariſe goe downe, to meet Ahab the King;
ehold how he in his great wickedneſſe,
gone poore Naboths vineyard to poſſeſſe,
eake unto him by my direction,
aſt thou killed and als poſſeſſion
aſt taken now? Where thou haſt Naboth good
lled with ſtones, there dogges ſhall lick thy blood.
Then ſaid Ahab to Elijah quickly,
aſt thou me found, O thou mine enemy?
ea, ſaid Elijah, *for with all thy might,*
hou haſt thee ſold to do ill in GODS ſight:
ehold I will bring fearefull plagues on thee,
hee will I ſpoile of all poſteritie,
hem will I ſlay that piſſe againſt the wall,
oth him that s ſhut up and left in Iſra'l:

Behold

Behold alſo for thy vile bloody ſpot,
Thine houſe like that of the ſon of Nebat
Shall be brought downe, or like to Baaſha,
Whoſe race was rooted out by Jehovah.
The LORD alſo ſpake this to Jezebel,
The dogs moſt vile ſhall her in Jezreel
Eat; Ahabs children ſhall deſtoyed be
By ſoules in fields, by dogs in the city.
Among the Kings which govern'd Iſrael,
None was like Ahab who himſelfe did ſell
To work miſchiefe, in the courſe of his life,
To this he was by Jezebel his wife
Moſt ſtirred up; he like a raging foole,
Did give himſelfe to Amorits idol.
When Ahab heard theſe words of Elijah,
Which threatningly he ſpake from Jehovah;
He rent his cloths, and put ſack on his fleſh
Then he with meat would not himſelf refreſh,
This King did lye in great humilitie
In ſack, alſo a mourner went ſoftly.
Then came the word from the great Jehova
Unto his faithfull Prophet Elijah,
To whom he ſaid, *Behold how before me,*
Ahab the King in ſackcloth moſt humblie,
Doth lye and faſt, I promiſe for this thing,
In his lifetime judgements I will not bring;

ut becauſe I am a GOD righteous,
My plagues after ſhall come upon his houſe.
Then Iſrael living without all feare,
or three yeers ſpace was free of bloody warre
ith Syria; The third yeer it befell,
ſaphat came to the King of Iſra'l:
ven King Ahab who to his ſervants ſaid,
now ye not well that Ramoth in Gilead
ours by right, and yet we care no thing,
to reſcue from the great Syrians King?
To Joſaphat, Ahab ſaid ſo and ſo,
ilt thou O King, to Ramoth with me go,
fight againſt the Syrian armie?
th horſe and man at thy ſervice ſhall be,
id good Joſaphat: But this I deſire,
at thou this day at the Lords word enquire.
Then King Ahab gath'red together there,
falſe Prophets the matter to declare;
them, he ſaid, now give me your counſell,
'gainſt Ramoth I ſhall goe in Battell:
up, ſaid they, for ſo God doth command,
ho ſhall ſurely ſhute Ramoth in thine hand.
Joſaphat ſaid, yet farther I deſire,
there not heere of whom we may enquire,
Prophet of the Lord beſides? yet one
ere is, ſaid Ahab, Micajah the Son
Imlah, whom I hate, for he for me,

Hath

Hath never good in all his propheſie.
Joſaphat ſaid, *Let not the King ſay ſo,*
We heard the reſt, we will heare him alſo.
Thus Ahab ſent for Micajah that day,
To heare alſo what he to them could ſay:
Then theſe two Kings ſate in great dignitie,
Each on his Throne adorn'd with Majeſtie,
In the entrance of Samarias gate,
Waiting upon Micajah the Prophet;
Before he came the Prophets pleaſantlie,
Unto theſe Kings did *good things* prophecie,
Zedekiah Son of Chenaanah,
With hornes of yron, ſaid, Thus ſaith Jehovah,
With theſe yron hornes, this I now give for doome,
The Syrians hoſt thou ſhalt puſh and conſume;
So likewiſe all the Prophets then by order
Said unto him, Goe to Ramoth and proſper;
The warre is Gods and good is thine earand,
The Lord ſhall Ramoth put into thine hand.
He that was gone for to call Micajah,
Said unto him, *Behold from Jehovah,*
All the Prophets ſpeake good with one acco
Unto the King; So alſo let thy word
Be like to theirs, be not too ſtrict and rude,
But to the King ſpeake thou that which is good.
Then him anſwer'd the Prophet Micajah

s God liveth what unto me Jovah,
his good Sprite at this time ſhall reveale,
hat from King Ahab I ſhall not conceale.
When he was come the King ſaid ſo and ſo,
Micajah tell if we to Battell go
hall againſt Ramoth, or ſhall we forbeare?
hat is thy minde? Let me an anſwere heare.
Go and proſper, ſaid, Micajah in ſcorne,
od in thine hand ſhall that people forlorne,
eliver now; ſpeake trueth I thee adjure,
id Ahab, for I cannot ſcorne endure.
hen ſaid Micajah *the trueth I will tell,*
pon the hills I ſaw all Iſrael,
As wandring ſheepe that have not a ſheep-heard:
hen this I ſaw then the Lord to me ſaid,
heſe have no maſter, this is mine advice,
hat every man goe to his houſe in peace.
ehold ſaid Ahab, to Joſaphat King,
id I not rightly conjecture this thing,
hat this Micajah in his prophecie,
ould ſay no good in what concerneth me?
hen ſaid Micajah, *heare now thou therefore.*
the Lords Prophet yet will tell thee more;
ſaw the Lord ſitting upon his Throne,

Before

Before him there all heav'ns hoſt came anone:
Then ſaid the Lord who beſt among you all,
Can move Ahab for to goe up and fall
At Ramoth? One ſaid this, another that,
At laſt came foorth a ſpirit, a reprobate,
Who ſtood before the mightie Lord, and ſaid
I take in hand that I ſhall him perſwade.
Then ſaid the Lord, unto that Spirit *wherewith*
With many lyes, ſaid he, I will goe foorth
And him deceive; Goe foorth, ſaid G[illegible]
doe ſo,
Thou ſhalt perſwade him and prevaile alſo.
But Zedekiah Son of Chenaanah,
Went neere and ſmote the cheeke of Micajah
Which Way, ſaid he, *the Sprite of God from me,*
A Prophet went for to ſpeake unto thee?
Then ſaid Micajah for thy boaſt and pride,
The day ſhall come that thou thy ſelfe ſhalt hi[illegible]
In inner chambers cloſe, Then ſaid the King
Take this Micajah and ſoone do this thing;
Put this fellow into ſome vile priſon,
And feede him with bread of affliction,
And water als untill I come in peace
From the Battell; This well me now do
pleaſe,
Said Micajah, for if thou come ſafelie

Fr[illegible]

m that Battell the Lord hath not by me
ken at all; This is moſt ſure I tell,
rken O people and conſider well.
o the King Ahab and Joſaphat both,
h their great Armie went up to Ramoth:
n Ahab King reſolved by adviſe,
he Battell he did him ſelfe diſguiſe;
he had ſaid unto Joſaphat King;
on thy robes in time of the fighting.
he King of Syria had his thirtie two,
taines commanded, ſaying, ſo and ſo;
that ye fight neither with great nor ſmall,
onely with the King of Iſrael.
hen the Captaines Joſaphats rich clothing
ſee, they thought he had been Iſra'ls King:
n they aſide turned with all their might,
inſt Joſaphat with forces to fight.
hen King Joſaphat with a mighty ſhout,
ong his foes in danger cried out;
en the Captaines in that bloody Battell,
that he was not the King of Iſra'l,
y turned back and quickly went him fro,
eek Ahab, who was their cheefeſt foe.
hen at a venture a man drew a bow,
hurt Ahab with a deadly arrow;
n ſaid Ahab to him who his coch drave
wounded, if thou my life can ſave

Delay

Delay no more, with diligence make haſt,
And carry me aſide out of the hoſt.
So Ahab died, and in Samaria,
Was buried as the Prophet Micajah
Before had told, who it well underſtood;
They waſh'd the coch, the dogges did lick blood.

The Uſe.

Let Kings heer learne to ſhun ill company,
A Jezebel ſtain'd with idolatry:
Let Kings heere learne GODS Lawes for regard,
Ahab did loſſe his Crowne for a vineyard.
Let Kings heere learne GODS Micajah heare,
And not to baſe Placebos *to give eare.*

8. AHAZIAH.

The poſſeſſion of GOD.

THis wicked ſon after Ahab was dead,
In wickedneſſe did unto him ſucceed:
He like his father did worſhip Baal,
And ſo provok'd the great God Eternal.

A few dayes after a great greif befell,
ng Ahaziah through a latteſſe fell
om an high chamber, whereby he made ſick.
om Ba'lzebub his life and health did ſeeke.
Then an Angel ſent from the great Jovah,
id to his Prophet faithfull Elijah,
iſe go up and the Kings ſervants meet,
nd ſay unto them in theſe words moſt meet,
it not becauſe that in all Iſral
ere is no GOD, that thou go'ſt to Baal?
w therefore heare that which the LORD hath ſaid,
ou ſhalt not therefore come downe from thy bed:
hen this meſſage Elijah had imparted,
went his way and from theſe men departed.
Then meſſengers unto the King came back,
ho ſaid unto them why are ye ſo ſlack,
to returne from the way I you ſent,
om Ba'lzebub who onely can content
troubled heart? Then anſwer'd they the King,
nan us met who ſent us back, ſaying,
tell your Prince who hath you fooliſhlie,
nt to idoles wherein is no ſafetie,
t not becauſe that in all Iſra'l,

There

There is no God that thou go'ſt to Baal?
Now therefore heare what the Lord God
ſaid,
Thou ſhalt not therefore come downe from
bed.
What man was he that came you up to me
Said Ahaziah both troubled and ſick:
He was, ſaid they, a man old and hoary,
Who bade us turne and no longer tarry:
This hoary man who did us thus enjoine,
A leather girdle had about his loines:
The man that is clothed with that habite,
Is moſt ſurely Elijah the Tiſhbite:
Then did the King a Captaine of fiftie,
Send unto him ſitting on an hill hie;
They ſaid, Thus ſaith the man that beares
crowne,
Thou man of GOD ſee that thou ſoone c
downe.
Elijah ſaid, if man of God I be,
Let fire come downe and thee and thy fiftie
Conſume and ſlay; with theſe wordes fell
fire,
Which did as good Elijah did deſire,
Againe the King a Captaine with fiftie,
Sent to Elijah commanding quicklie

r to come downe, as had been ſaid beforé,
eſe words they ſpake to fright him more and more;
ey ſaid, *Thus ſaith the man that beares the Crovvne,*
ou man of GOD, ſee that thou ſoone come dovvne.
Elijah ſaid, if man of God I be,
t fire comedowne, and thee and thy fiftie
onſume and ſlay with theſe words fell a fire,
hich did as good Elijah did deſire.
He ſent againe a Captaine of fifty,
ho came and at Elijahs feet humbly
id ſupplicat that he his favour might
nd, that his life might be deare in his ſight.
Then ſaid th' Angel Elijah now go downe,
are not the face of him that beares the Crown;
en he aroſe and went unto the King
nd laid, *This is the mighty Lords ſaying;*
r as much as thou to Baalzebub
ſt ſent, a diſgrace on the LORD torub,
erefore I tell thee what GOD unto me
th ſaid in wrath, is it not certainly?
it not becauſe that in all Iſra'l
ere is no GOD, that thou unto Baal
uld ſend? Therefore from thy bed certainly

Then

Thou ſhalt not come downe but ſhalt ſurely
Thus after two yeers that he bare the crowne,
Unto the duſt by death he was brought downe

The Uſe.

Let all men learne in ſickneſſe and diſtre
To truſt in God who ever good ſucceſſe,
Grants unto theſe that upon him depend
Who do not ſo, ſhall feel it in the end:
Hear this who with ſhit children *in your a*
Runt o witches, to ſtithies, ſalves, and char

9. JEHORAM.

The highneſſe of GOD

KIng Ahaziah after him had none,
Who in Iſra'l ſucceeded to his Throne;
But Jehoram his brother in that day,
Sat on the Throne and did the ſcepter ſway:
Of this man who did from the LORD depar
With an arrow Jehu did pierce the heart:
He was ſon of Ahab and Jezebel,
A race much hated of God Eternel.

The Use.

t all Kings heere learne not to go astray,
they in peace would long their scepter sway;
Kings from GOD in their folly depart,
D arrowes hath wherewith to pierce their heart.

ELIJAH.

The mightie Lord.

N Joram's reigne Gods word in history,
Inserts concerning Elijah worthy.
When to take up Elijah in his minde
e Lord had purpose by a great whirlewinde:
en Elijah the Prophet from Gilgal
nt with Elisha, and to him did call,
d said, Here tarry, for the Eternel,
h me ordain'd for to go to Bethel:
sha said, As the great God doth live,
no request will I Elijah leave:
en these two Prophets of the Eternel,
gether went down unto faire Bethel:
s of the Prophets there to Elisha,
d, Knowst not thou thy Master Elijah,

Shall from thine head be pull'd away this day?
I know, ſaid he, hold ye your peace I ſay.
Als Elijah, ſaid to Eliſha ſo,
I pray thee tary, for to Jericho
The Lord hath ſent me, I muſt him obey,
But as for thee thou ſhalt do well to ſtay:
Eliſha ſaid, as the great God doth live,
For no requeſt will I Elijah leave:
When they were come unto fair Jericho,
The Prophets ſons ſaid to Eliſha ſo,
Haſt thou not heard that thy Maſter this day,
From thee by God ſhould be pulled away?
Yea I it know, ſaid he, moſt certainly,
Hold ye your peace, and hencefoorth let me b
Elijah ſaid to Eliſha his man,
Now tarry here, for God me to Jordan
Hath ſent: As the moſt mighty Lord doth live
Said Eliſha, I minde thee not to leave:
When Elijah this matter thought upon
He yeelded then, and ſo the two went on:
There fiftie men who then all Prophets were,
Stood ov'r againſt for to view them a farre.
There Elijah with Eliſha his man,
Moſt gravely ſtood hard by the flood Jordan:
Then Elijah tooke his mantle anone,
With it by faith he ſtrooke the flood upon;

this the waters they divided found,
that these two went ov'r on the dry ground.
When they the Jordan together had past,
ijah said to Elisha at last,
ke now What thou desires I doe for thee,
fore by God I be lifted on hie:
ou hast me serv'd with respect and regard,
what thou wouldst have now for thy reward.
Elisha said, this is my sute to thee,
t thy good Sprite be doubled now on me;
hen Elijah heard Elishas saying,
said, thou hast now asked a heard thing;
vertheless, if thou shalt then me see,
hen the great God shall take me up on hie,
shall be so unto thee as thou would;
t not, if then thou canst me not behold.
It came to passe as these two went on still,
hold a signe the promise to fulfill;
cording to good Elishas desire,
ere appeared a faire charet of fire:
ith great horses which parted them that day,
Elijah in whirlewinde went away:
When Elisha had seene all that befell,
father, father, charet of Isra'l,
d their horsemen he thus aloud did cry,
he him saw no more after that day.
Then Elisha for grief incontinent

Tooke his own clothes and in two pieces rent
Last after this, the Prophet Elisha,
Tooke up the mantle of good Elijah
That fell on him; and so went back anone,
And stood besides the bank of the Jordan;
With that mantle he smote the waters deep,
Which both above, and beneath back did creep
For Gods servant to make a ready way,
That good Elisha might passe through that day.
When the Prophets that were at Jericho
Saw Elisha, they all said so and so,
Behold the sprit of faithfull Elijah
Doth rest upon his servant Elisha;
These came to meet him with all diligence,
And bow'd before him with great reverence.
Behold, said they, *there be with us fiftie*
Strong men of worth, let them goe we pray
thee,
And seeke thy Master, least peradventure
The Sprite of God who had of him the cure
Hath taken him, and hath him cast upon
Some high mountaine, or low valley alone.
Then said Elisha, your zeal I commend,
But my advise is that ye shall not send:
From their purpose he could them not reclame
They urged so that he did blush for shame:

herefore he ſaid, if it be your will ſend,
ey ſent therefore and three dayes to an end
d ſeek, and ſeek on valley and mountaine,
t nothing found, and ſo return'd againe:
hen to Eliſha they at Jericho
me with report, how they both to and fro
d wandred; to them Eliſha did ſay,
old you that before ye went away.

The Uſe.

t Prophets learne vvho ſerve the great Jovah,
followv the footſteps of Elijah:
ſpar'd not great Kings, but did them rebuke,
hen they Jehovah moſt leudly forſooke:
Moſt Kings are ſlaine by the vile flatterie,
baſe fellowes, who walk not uprightly:
t all Elijahs that walk in GODS way,
oke for GODS coch to carie them away.

ELISHA
My GOD ſalvation.

WHen Eliſha ſojourn'd at Jericho,
The men of that city came him unto,

Who

Who ſaid, behold a place that is pleaſant,
But the water is nought, and good ground ſca
Then ſaid Eliſha bring me a new cruſe,
Put ſalt therein whereof I may make uſe;
When this was done, he went forth to the ſpri
Of theſe waters, and caſt the ſalt therein:
And ſaid, Thus ſaith the mighty LORD, I have
Healed theſe waters as yee may perceive;
Henceforth no death or any barren land
Heer ſhall be ſeene, for ſo doth GOD comman

Then Eliſha from thence went to Bethel,
As he did go this Tragedie befell:
Some children came out of Bethels city,
Who ſaid unto the Prophet tauntingly,
Go up thou bald head, go up thou bald-head,
He turned back and curſed them with ſpeed,
Then from the wood came Bears incontinent,
Who fourtie two all into pieces rent:
From thence to faire Carmel went Eliſha,
And from Carmel unto Samaria.

Now Jehoram ill Ahabs ſecond ſon,
In Samaria did ſit on the Throne;
He did much ill in great Jehovahs ſight,
Yet not like Ahab; for this which was right
He did; Baals image he put away,
To which Ahab his father went aſtray:
But Jeroboams ſins he could not leave,

o theſe idols his fooliſh heart did cleave:
In this time Meſha who of Moab King
Vas a ſheepmaſter, who much ſheep did bring
Ahabs dayes, when once Ahab was dead,
his man rebell'd againſt the Royall ſeed.
hen Jehoram the King of Iſrael,
oſaphats help deſired in Battell
gainſt Moab; He ſaid with horſe and man
gainſt Moab I will do what I can
or thee and thine; Thus the King Jehoram,
Vith Joſaphat, and the King of Edom
Vent to that war; three Kings in company,
eſolv'd to fight againſt Moab ſtoutly,
id of ſeven dayes journey fetch a compaſſe,
ut had no water for man, horſe, or aſſe;
las, ſaid Joram, it is great pitie
hat we three Kings by Moabs great armie
ould be deſtroy'd; Then Joſaphat did ſay,
there not heer ſome good Prophet this day?
Behold, ſaid one, the Prophet Eliſha,
Vhich water on the hands of Elijah
id powre; Then ſaid Jehoſaphat the King,
pleaſeth me to heare of that ſaying;
or a good man he is in work and word,
et us him hear, for with him is the Lord:
theſe three Kings went downe to Eliſha
know what he would ſay from Jehovah.

Then

Then good Eliſha to Jehoram King,
Theſe words of wrath had unto him ſaying,
To ſpeak to thee I have no great deſire,
Go to thy fathers Prophets and enquire:
Were it not that I did regard ſurclie
Jehoſhaphat, I would not look on thee:
But now that I what is to come may tell,
Bring unto me a moſt cunning Minſtrell.
When he did play, then ſoon it came to paſſe
That on Eliſha the hand of GOD was;
Then ſaid Eliſha make ditches quickly,
In great aboundance in this faire valley.
Thus ſaith the LORD, yee neither w
nor raine
Shall ſee, and yet the ditches of the plaine
Shall be filled with water, that yee may
Both yee and all your cattell drink this day
This thing is light, GOD may it ſoone c
mand,
The Moabites he ſhall put in your hand;
And yee ſhall ſmite every fenced citie,
And als yee ſhall fell downe every good t
Yee ſhall alſo their wells of water ſtop,
That in their thirſt they receive not a drop
As he had ſaid, ſo water came anone,

th abundance by the way of Edom.
When Moabites heard that the Kings that day
re come to fight, they in their best aray,
th armour bright then all stood in the border,
s for Battell these men were set in order.
When Moabites rose in the morning soon,
hold the Sun upon these waters shone;
e Sun beames made these waters to seeme red,
e Moabites said surely it is blood;
e Kings surely have one another slaine,
e spoile for us now safely doth remaine:
en they came to the Camp of Israel,
e Israelites upon them fiercely fell,
hat they fled from Isra'l speedily,
o did them chase unto their own countrey;
eir cities fair they did beat down at last,
on their fields each man a stone did cast
t of his sling, and stopped every well,
eir faireſt trees also they did down fell.
When Moabs King saw the Battell too sore
r him, he tooke seven hundred men there-
fore,
break even throw unto great Edoms King,
finding that he could not do that thing;
eldest Son he tooke before them all,
om for an offring he burnt on the wall;
is eldest Son belong'd to Edoms King,

Whom

Whom Moab had as Captive in keeping.
When Edom ſaw, that for to ſave his Son
Iſra'l would not breake up that ſiege right ſo
He in his heart being full of fury,
Againſt Iſr'al return'd to his country.
Then a certaine poor afflicted widow
Came to Eliſha with grief and ſorrow,
Saying, *My husband a Prophet is dead,*
Thou know'ſt right well that he the LO
indeed
Did feare; And now alas the creditour
Is come to take my two ſons at this hour,
To be bond men; To her with great pitie
Elijah ſaid, what ſhall I do for thee?
Tell me, ſaid he, what haſt thou in thine ho
A pot of oyle, ſaid ſhe, who had no ſpouſe.
Goe, ſaid Eliſha, and veſſels borrow
From thy neighbours, yea borrow not a few:
When thou comes in, then ſhut the doo
hinde,
For Gods bleſſing on that oyle thou ſhalt find
When ſhe her pot in theſe veſſels did powre,
All the veſſels were filled in that houre;
When all was ſought there were no veſſels m
In all the houſe, the oyle did ſtay therefore:
How all was done ſhe to the Prophet told,

o did appoint all the oyle to be ſold,
ay debt of the firſt and readieſt,
after that to live upon the reſt.
fter all this it fell upon a day,
t to Shunem Eliſha had his way,
re was a woman full of charitie,
him conſtrained her gueſt for to be;
ſo it was as oft as he did paſſe
hem, he entred and no ſtranger was.
hen ſaid ſhe to her husband lovingly,
s man of God which often paſſeth by
a good man; to us a matter ſmall
ill be for him to build on the wall
hamber, with a table ſtoole, a bed,
d candleſtick; If ſuch a gueſt be fed
o our houſe, it ſhall be found our beſt,
ſo we do the LORD will bleſſe the reſt.
So it fell that Eliſha on a day,
to this houſe of Shunem made his way;
en ſaid he to Gehazi his ſervant,
s Shunamite call thou incontinent,
hen ſhe was come and did before him ſtand,
earneſtly did deſire t'underſtand,
hat thing he might for her great care procure,
th King Captaine whereof ſhe might be ſure.
Among mine owne people, ſaid ſhee I dwell,

Tho,

Thou need'ſt not King, nor yet the Captain tell
Of mine eſtate; At laſt ſaid Gehazi,
This is the point, this is the veritie,
She hath no child in all her rich houſhold
To be their heire, and als her Lord is old.
Then ſaid Eliſha about this ſeaſon,
Of time of life thou ſhalt embrace a ſon;
Then ſaid ſhe to him, Oh now do not lie
To thine handmaid, but ſpeake the veritie;
So it befell that at the ſame ſeaſon
She did conceive, and after bare a ſon.
When he was growne it fell upon a day;
That this young child with his father to play
Went out among reapers, at laſt he ſaid,
Unto his father, oh *my head, my head*;
His father dear ſaid to a lade ſhortly,
This ſick child now to his mother cary;
When ſhe him got, ſhe ſet him on her knee,
About the noone ſickneſſe made him to die:
Then ſhe went up and laid him on the bed
Of Eliſha, the dear ſervant of God,
On him ſhe ſhut the doore and went away,
And to her huſband thus and thus day ſay;
Send me I pray a young man with an aſſe,
That to Eliſha I may ſhortly paſſe;
Why wilt thou go, ſaid he to her, I pray,

is not new Moone, nor yet ſabbath day;
Yet let me go, ſaid ſhe, all ſhall be well,
er aſſe ſhe ſadled, and came to Carmel
nto Eliſha, ſo it came to paſſe,
Vhen he her ſaw, wondring what matter was;
e ſaid anone to ſervant Gehazi,
he Shunamite behold, what can this be?
o run and meet her from this mount Carmel,
nd know of her if all at home do well;
ll well, ſaid ſhe, then at Eliſhas feet
e fell downe there, and then began to weepe;
Then Gehazi came faſt to thruſt away
he Shunamite in great diſtreſſe that day;
et her alone, ſaid Eliſha, behold
reat grief of heart, which GOD hath not me told.
She ſaid, did I deſire a Son to have?
id I not ſay, ſee thou me not deceive?
Then ſaid Eliſha unto Gehazi,
ird up thy loines, and take my ſtaffe quickly,
e that no man thou ſalute by the way,
or do no thing that may procure delay:
hen thou art come with ſpeede unto the place,

See that this ſtaffe thou lay on the ch
face;
But the mother would not leave Eliſha,
For ſo ſhe ſware by the great Jehovah:
Then ſhe aroſe, Eliſha did follow,
All for to ſtint the Shunamits ſorrow.
Then Gehazi the ſtaffe upon the face
Of the childe laide, but during all that ſpace
Was neither voice nor yet any hearing,
Wherefore he turn'd to Eliſha, ſaying
The childe is not awak'd, there is no life;
Then Eliſha came with that worthy wife;
And ſaw the childe laid dead upon his bed,
Then to them all the good Eliſha ſaid,
Retire your ſelfe and let me here alone
Be with the childe, then they retir'd anone,
Then Eliſha with zeal began to pray,
He went up als, and upon the childe lay;
He mouth to mouth, and eyes to eyes did joi
And hands to hands, and ſtretch'd him
upon
The young dead childe, there without hu
harme
Then the young childes fleſh anone wa
warme:
Then he return'd and walked to and fro,
And on the childe he ſtretched him alſo.

hen at the laſt the young childe ſeven times neeſd
eyes were opened, and ſo was reviv'd:
n calling for the Shunamite anone,
ha ſaid to her, *Take up thy Son:*
n ſhe went in and full of comforts ſweet,
downe at the Prophet Eliſhas feet;
bow'd her ſelf humbly unto the ground,
ling ſwetly for her great comforts found.
fter Eliſha came unto Gilgal,
great dearth which troubled great and ſmall,
on the *great pot* ſaid he to make meat,
t the ſons of the Prophets now may eat;
en the ſervant heard theſe Eliſhas words,
went and of a wild vine gathred gourds,
lap full which he ſhred into the pot,
t theſe herbs were that ſervant then knew not;
en the Prophets theſe herbs began to eat,
cryed out that death was in their meat;
n Eliſha bad his ſervants bring meal,
ich put in pot they did no more death feel.
hen Naaman great Captaine of the hoſt
Syria, who would have ſpar'd no coſt
e helped of his vile leproſie,
n'd of a maid, who by captivitie
in his houſe, that in Samaria

There

There was a Prophet called Eliſha
Who could him help, and heale moſt perfectlie
Of his diſeaſe of wofull leproſie.
Then ſaid the King of Syria, Go to,
I will now ſend a faire letter unto
Jehoram King, who guideth Iſrael,
Then the man went, and tooke with him of all
Beſt things; Of ſilver he tooke ten talents,
Six thouſand pieces of gold, of rayments
Ten changes, and ſo brought unto the King,
The Kings letter containing this ſaying,
Behold therewith I have ſent unto thee
Naaman to be heal'd of leproſie.
When King Jehoram heard this letter read,
He in amazement this utt'red and ſaid,
Am I a God to kill or make alive?
Who in beſt Phyſick can ſo deeply dive?
Wherefore now ſee, it is eaſie to tell,
That he now ſeekes againſt me a quarrell.
When Eliſha had heard how that the King
Had rent his clothes, he ſent him this ſaying,
Be not amaz'd, let him now come to me,
And he ſhall know that a Prophet ſurelie
Is in Iſra'l; So to Eliſhas doore
Naaman came, and ſtood there it before,
With horſe, charets, in pompe and dignitie,
Then a ſervant Eliſha ſent quicklie

ith this meſſage, goe to the Jordan fair,
nd ſev'n times waſh thee in the water there.
ſhall thy fleſh againe come unto thee,
ou ſhalt be cleane, and that moſt perfectly.
But Naaman was wroth, and went away,
nd ſaid, *Behold, I thought the man this day*
ill ſurely come and pray unto his GOD,
nd touch the place and cleanſe me of this rod;
bana, Pharpar right well I can tell,
e better rivers then theſe of Iſra'l:
lay I not waſh in them, and ſo be cleane?
us he turned and all in rage was ſeene.
Then came to him his ſervant thus ſaying,
ly father, if the Prophet ſome great thing
d ordain'd thee, wouldſt thou not have it done?
much rather when thou thy health ſo ſoone
y have by waſhing in water ſoftlie?
ſh and bee cleane, hee ſaith no more to thee.
t that wiſe word great Captaine Naaman,
waded was ſoone to waſh in Jordan;

His fleſh like childes fleſh was then cleare
ſeene
To be reſtord, ſo Naaman was cleane.
Then he return'd with all his companie,
And ſtood before Eliſha, who did ſee
What God had done, then ſaid Na'man behold,
I this in heart will all my lifetime hold:
And now I will heer in thy preſence tell,
In all the earth but onely in Iſra'l
There is no GOD; Therefore heare
ſaying,
I pray thee take from me now a bleſſing:
What? ſaid Eliſha no bleſſing I crave,
Of thy preſents nothing I will receive:
And though he urged and requeſt did make,
Yet Eliſha his preſent would not take.
Then ſaid Na'man, Eliſha I pray thee,
Let two Mules burdens of earth unto me
Be given, for hencefoorth I heere give
word,
To quite all ſtrange gods for to ſerve
LORD:
In this thing the LORD thy ſervant
don,
If I hencefoorth in the houſe of Rimmon,

Bow downe my selfe with my Master and King,
the LORD pardon thy servant in this thing:
Then said Elisha goe in peace this day,
Thus he departed and so went away.
But Gehazi did from his Master slide,
After the man he went to get a bribe:
I will said he some earand to him make;
I will now run and some what of him take,
When Naaman saw the man thus running,
He lighted downe and said? *What is the thing*
That thou desir'st? What now? Are all things well?
All well, said he; My Master bids thee tell,
Behold even now there be come unto me
From Ephraim mount two young men most worthie,
Sons of the Prophets, let them from thee have
Part of the present, nothing more I crave,
But of good silver onely one talent,
And with that als two changes of raiment.
Then said Na'man take two talents for one,
Them with the raiment he soone laid upon
Two of his servants, who bare them before
Gehazi, who fearing his Master sore,
Tooke the base bribe, and sent them backe quickly,

For ſo he thought to hide his villanie.
Then he went in and ſtood before his Lord,
Who ſaid to him, now tell me in a word
Whence comeſt thou? Tell me what thou h
done;
Thy ſervant went no whether ſaid he ſoone;
Fy man, ſaid he, went not mine heart w
thee,
When the man turn'd againe ſo ſpeedilie?
From his charet to meet a craftie knave
Who ran after a ſhameſull bribe to crave:
Is this a time, money, garments, to ſeeke,
Oxen or ſheep, vineyards or ſervants eke
Behold therefore Naamans leproſie
To thee and thine ſhall cleave moſt ſpee
dilie:
When this was ſaid, that men GODS
might know,
That villaine went out, leper whit as ſnow.
Then the Prophets unto Eliſha ſaid,
We can not well in this ſtrait roome abide,
Let us we pray thee go unto Jordan,
And there a great beame ſhall by ev'ry man
Be cut, that we GODS ſervants in Iſra'l
May have a place wherein that we may dwel

hen ſaid Eliſha make ready to goe ;
hen ſaid one, thou with us muſt be alſo,
will, ſaid he, and ſo with them he went,
nto Jordan, where they incontinent
id cut downe wood, but as one did downe fell
beame, his Axe head in the water fell :
hen the man cri'd with great grief and ſorrow,
las Maſter this axe I did borrow.
Eliſha ſaid, I will thee now ſolace,
in Jordan thou canſt point the right place
Where it did fall ; Which when he ſhew to him;
e by a ſticke made the axe head to ſwimme :
Eliſha aſſwag'd his great ſorrow,
rendring th' axe which that man did borrow.
Then Syrias King againſt all Iſrael,
tended war by his ſervants counſell,
ſuch and ſuch, a moſt fit place ſaid he,
ncampad ſhall my greateſt forces be,
hen Eliſha unto Jehoram King,
nt ſpeedy meſſage to warne him ſaying,
ake heed that thou now paſſe not ſuch a place,
or there in waite are foes thee to deface ;
hen Jehoram hearkning this counſell wiſe,
id ſave himſelf, there more then once or twiſe.
For this the King of Syrias heart was ſore
roubled, his ſervants he did call therefore,

And

And ſaid unto them, can no man me tell
Who traitours us to the King of Iſra'l?
Then ſaid one, O King thinke not ſo I pray,
For what in thy bedchamber thou do'ſt ſay,
That Eliſha can moſt perfectly tell
To Jehoram the King of Iſrael.
Goe, ſaid the King, ſpye mee where is th
man:
Behold, ſaid they, he is now in Dothan;
Therefore the King ſent thither with great boſt
Of horſes charets, a moſt mighty hoſt;
Then came theſe men by night who were m
ſtout,
And compaſſe did the city round about;
When Eliſhas ſervant was up earely,
Behold an hoſt did compaſſe the city;
Then he all trembling did ſpeak ſo and ſo,
Alas, good Maſter, how now ſhall we do?
Then ſaid Eliſha, thou needſt not to feare,
For moe with us then with theſe men be hee
Then Eliſha unto the Lord did pray,
That God his eyes would open in that day,
When God him heard as he did then deſire,
His ſervant, horſes, and charets of fire,
Did on the mountaine then moſt clearly ſee,
About Eliſha for guard and ſafetie.
Then Eliſha moſt bold in all diſtreſſe,

Intreated God to smite them with blindnesse:
And so he did; Then Elisha did say
To these blind men, this is not the right way;
If ye would the straight path unto these take
Whom ye now seek, follow me at the back;
But he them led unto Samaria;
Then to the Lord said Prophet Elisha,
Open the eyes of these men, I thee pray,
That they may see where they remaine this day:
Then God op'ned their eyes and they did see,
That they were in Samarias citie.
Then Jehoram as his heart did indite,
Cri'd Elisha my father shall I smite?
Shall I them smite? No, said Elisha, spare
For all these men now Gods prisoners are:
Would'st thou these smite, whom thou by sword or bow
Hast taken captive? would thou that allow?
Set rather bread and water them before,
That they may eate and drink, and come no more
To fight with us; so as GODS man did say
The King he did, and these men went away.
After Benhadad King of Syria,
Came with an host against Samaria;
The siege was sore, great als was the famine,
An *Asses-head* which rarely hath been seene,
For fourescore pieces of silver was sold,

Doues

Doues doung was deare, what one ſmall kabb
could hold,
Coſt there at that time no leſſe then twenty
Pieces, ſuch was the dearth in that citie.
Then Joram King upon the wall paſſing,
Heard a woman cry, *Help my LORD O King*;
If GOD, ſaid he, help thee not in diſtreſſe,
I cannot by Barne-floore, or yet winepreſſe:
Yet, ſaid the King, tell me what aileth thee:
This woman, ſaid, ſhe in fraud ſaid to me,
We hunger ſore, give us thy ſon for meat
The day, and after we my ſon ſhall eat.
At her deſire my poore ſon we firſt boil'd
But on the nixt day, ſhe falſe me beguil'd;
She hid her ſone; this is a true ſaying,
This makes me cry, help me my O Lord O King
When the King heard theſe wordes of gre
ſorrow,
He rent his clothes, theſe who did him follow
Beheld and ſaw what cloths he had within,
Even baſe ſackcloth neereſt unto his skin,
Then ſaid Joram, the LORD do ſo and more
To me, if that Eliſhas head therefore
Shall ſtand on him; Eliſha in his houſe
Did ſit when Joram, moſt unrighteous,
A meſſenger ſent ſwift from him before,

ut ere he came, Elisha grieved sore,
id to the Elders, *See this murth'rers seed*
ath sent a man to take away mine head,
hen he cometh, let him no entrie finde,
ere with a sound his Masters feet behinde:
hen came the man with this blasphemous word,
Ve will no longer waite upon the Lord;
his ill from him is, he will no help send,
Ve need not look that he us now defend.
Then said Elisha, heare from Jehovah
o morrow in the fair Samaria,
oth flowre and barley in a great cheapnesse
hall be for to relieve this great distresse.
Then said a Lord on whose hand lean'd the King,
his Prophet tells us a most scornefull thing;
hough GOD Heav'ns windowes by his arme mightie
hould open wide, this thing it could not bee:
hen said Elisha, thou shalt see that meat,
ut God of it shall not give thee to eat.
While Samaria was in this estate,
oure leprous men were lying at its gate;
ch to other said in perplexitie,

If vvee ſit heere; vvee vvill not fatt
die:
Now let us goe unto the Syrian hoſte;
Men pinch'd vvith hunger muſt not
mens boaſt:
If they alive us ſave, then ſhall we live,
If they us kill, to be vvell vvee believe;
Then they roſe up in the twilight moſt faire,
They to the camp came, but found no man th
For the great Lord the Syrians in his boaſt
Had troubled ſore with noiſe of a great hoſt
For certaine, ſaid they, the King of Iſra'l
Hath hired Hittits and Egyptians tall,
To come upon us, wherefore they that day
Tronbled aroſe, in haſt and went away:
They left their tents their horſes and thei
And als the camp, and all that therein was.
When theſe lepers came to the Syrians c
With joyfull hearts they all both ate and dr
When that was done theſe foure incontine
Did carry thence both ſilver and raiment:
What they deſir'd none did them there forb
They got riches, and in the ground it hid;
Then each man ſaid, This is a day of grace,
We do not well for this to hold our peace
In good tidings; If we to morning light

y, some mischiefe will upon us light:
w therefore come that we may go and tell
Kings household, what the great Eternel
h done for us: Then to the city soone
y went, and told perfectly was done.
When the King heard this, he arose by night,
d said, This is but policie and slight;
se men do know that we be much hungry,
refore to draw us from our strong city,
y hide themselves, that when we are come out,
ey may surprise and compasse us about.
Then said one, let five horse men goe and view,
see if what the lepers say be true;
ese five men, as the King did them allow,
ent on horse back the Syrians to follow;
ey follow'd them unto the faire Jordan,
mong the Syrians there was not a man
ho had a heart or hand to fight that day;
r hast their clothes and armes they cast away.
When the Messengers returned and told,
hat God had done by mercies manifold,
e people went and their rich tents did spoile;
us God himself did that day Syria foile:
Elisha had spoken of cheapnesse,
f flowre and barley, so it came to passe.

But that great Lord who doubted in his h
The plentie ſaw, but of it did not taſte;
For while the people went out in a ſpate
To get vivers, they trode him in the gate.
Then ſaid Eliſha to the Shunamite,
Goe from thy place to another more meet;
For the LORD ſurely will for whole ye
ſeven
Afflict Iſrael with a ſore famine:
Then ſhe aroſe at Eliſhas command,
And ſojourned in the Philiſtines land.
At ſeven yeeres end ſhe returned and ſaid
Unto the King, *Oh pitie thine handmai*
My houſe and land cauſe nowv to mee
ſtore;
Grant mee mine ovvne, O King I crave
more.
In this meane time the King with Gehazi
Did talke and ſay, Now briefly tell to me,
What great wonders the mighty LORD Jov
Hath wrought by thy good Maſter Eliſha;
As Gehazi all ſuch things was telling,
Behold the woman comes before the King,
Whoſe Son he had reſtored unto life,
Then ſaid Gehazi, behold here the wife,
And this her Son whom by the Lords power,

ha did from death to life reſtore.
When the King heard the womans petition,
t ſhe might have of all reſtitution;
Officer he ſent who went therefore,
d unto her, her whole rents did reſtore.
Then to Damaſcus came good Eliſha,
d Benhadad, the King of Syria,
ng then ſicke, one came to him and told,
od Eliſha the man of GOD behold
hither come; Then unto Hazael,
e Syrian King his minde did freely tell;
to the man, ſaid he, and in thine hand
ke him a preſent, for ſo I command;
is alſo try, for ſo it doth me pleaſe,
I recover ſhall of this diſeaſe.
Then Hazael with a moſt rich preſent
nto Eliſha went incontinent;
urty Camels burden Hazael thus,
ought to Eliſha from rich Damaſcus;
ho ſaid, Benhadad King of Syria,
th ſent Hazael to thee Eliſha
try, if now to tell him it the pleaſe,
he recover ſhall of this diſeaſe.
Go, ſaid Eliſha, to Benhadad ſay,
recover moſt certainly thou may,
owbeit the Lord hath clearely ſhewed me,
hat at this time King Benhadad ſhall die.

When this was ſaid, he ſet his countenance
On Hazael, on him his eyes did glance
With piercing looks; then in a ſorrow deep
Good Eliſha the man of God did weep:
Then Hazael ſaid, I proy thee me tell,
Why weeps my Lord? Alas for Iſrael
Said Eliſha, for I now clearely ſee
What great miſchief ſhall to Iſra'l by thee
Be done; their ſtrong holds thou ſhalt burn with
fire,
Their young men ſlay, thou ſhalt in rage
ire
Their children daſh, thou ſhalt als their wives
With child rip up; when this was all ſaid,
Hazael ſaid this is a hard ſaying,
Am I a dogge that I ſhould do ſuch thing?
Then to him ſaid the Prophet Eliſha,
GOD ſaith, thou ſhalt be King of Syria?
Then he came to Benhadad ſpeedily,
Who ſaid, what ſaid Eliſha unto thee?
He told me, ſaid he, that thou ſhould'ſt recover
Of this diſeaſe, ſo he did not diſcover
What he had heard; ſhortly it came to paſſe
That he a thick cloth ſpred upon his face;
So after Benhadad the King was dead,
His ſervant Haza'l reigned in his ſtead.
After Eliſha had anointed King

u, who downe ill Ahabs houſe did bring
ehus ſons time who call'd was Joaſh,
ha fell in a deadly ſickneſſe,
en to Eliſha came Joaſh the King,
o ſaid theſe words over his face weeping,
y father, my father, whom Iſra'l
r ſtrong Charet and Horſemen well did call.
hen ſaid Eliſha, take to thee a bow;
d arrowes als on ſhooting to beſtow:
en he did as Eliſha did command,
ha put his hand upon his hand;
en the window and now ſhoot a ſhot,
d Eliſha, ſo the King, as by lot,
ected well, did ſhoot; This ſharp arrow,
d Eliſha, to thee declares that now,
is is the arrow of Gods deliv'rance
m Syria, whereon he ſhall vengeance
e by his might; Againe unto the King
ha had this Prophetick, ſaying,
ke now thine arrowes, and ſmite on the ground,
in Gods eyes Iſra'l hath favour found:
en he ſmote thriſe, but afterward did ſtay,
this Eliſha moſt wroth ſaid that day,
five or ſix times thou hadſt well the ground
itten, thou hadſt a full victory found
ainſt Syria, who do you much deſpiſe,

Whereas

Whereas thou ſhalt ſmite Syria but thriſe.
Then God by death Eliſha tooke away,
And Iſrael was invaded that day
By Moabits; they bearing a dead man,
Afraide by troops, to Eliſhas grave ran,
And let him downe; As ſoone as he the ſtee
And bones did touch, he ſtood upon his feet.

The Uſe.

Let Prophets learne by Eliſhas practice,
Plough and Oxen to quite for GODS ſervi
Who ſerves the Lord, hee great advan
hath,
Advantage both in life and als in death:
Let Prophets learne by Eliſhas deſire,
A doubled ſprit of grace for to require:
Silver and gold at laſt men ſhall diſdaine,
And ſhall confeſſe that grace is onely gain

10. JEHU.

Subſiſting or advanced.

WHen Eliſha an young man did appoint,
To go with oyle Jehu for to anoint,

e young man went to Ramoth Gilead,
d did all, as good Elisha him bade;
hen hee there came, the Captaines were sit-
ting,
en he to Jehu addressd this saying.
To thee O Captaine I have an earand,
hich thee to tell Elisha did command;
en he arose and went into an house
ith this young man, who with oyle precious
d him anoint, subjoining this saying.
ou art by GOD appointed to be King:
e bloody house of Ahab thou shalt smite,
r his great sins of malice and despite,
e blood and whooredome of vile Jezebel
all be avenged by the Eternell,
r the whole house of Ahab shall perish,
OD shall leave none against the wall to
pisse:
s house shall be, saith the great Jehovah,
ke Jeroboams or like Baasha:
kewise in the portion of Jezreel,
he dogges shall eat the flesh of Jezebel,
r her vile sins, and her most bloody furie,
hen shee is dead none shall her carcase bu-
rie:

When this young man had thus all these
said,
The doore he op'ned, and with speed he fle
When this was done, one said unto Jehu
Wherefore to thee came now this *mad fello*
Then said he, this mans communication
Yee well know, I need no more expression.
All is most false, said they, which thou do
Now tell us truely what thou heard'st this
I will not faine, said he, but will you tell,
He me anointed hath King of Isra'l.
When these men heard of Jehu this sayi
They trumpets blew, and cri'd, *Jehu is Ki*
So Jehu King 'gainst Joram did conspire,
To Jezreel he in wrath hot like fire
Rod in charet for there Joram to slay
With Ahazia, who was come that day,
To see Joram who there cured his wounds,
Made by Hazael fighting in his bounds.
Then on a high tower in faire Jezreel
Stood a watch-man, who to the King did
I clearely see a huge great company,
Then Joram said take an horseman quickly
And send to meet them; to them let him
Is it for peace that ye come so this day?
When he thus said, stout Jehu in a rage
Said, turne behinde me, a most sure presage

bloody warre: The watchman this seeing
ow all appear'd, declar'd unto the King.
Yet once againe a horseman to them send,
id King Joram, that what these men intend
e may now know, then went that second man;
ho one horseback to Jehus armie ran,
d said, whether peace or war intend yee?
him Jehu als said, *Turne behind me*:
en said the watchman in words true and plaine,
came to them, but commeth not againe;
hink I see Jehu son of Nimshi,
r in driving he *doth drive furiously*.
Then Joram said, make shortly ready now,
at in our charets we against Jehu
y goe; Then Joram armed went anone
th Ahazia his own sisters Son
g of Judah he went to that Battel,
d met Jehu in the plat of Jezre'l
ere Naboth died; When Joram saw Jehu,
cri'd aloud, Is it peace for us now?
What peace, said he, as long as Jezebel,
ne ill mother With whooredomes doth rebell,
l als witchcrafts? Then Joram turn'd quickly,
Ahaziah, and said, treachery.
Then Jehu drew a bow in anger hote,
Jehoram betweene the armes he shote:

The piercing arrow went out at his heart,
And he anone ſanke downe in his charet.
Then ſaid Jehu to Bidkar his Captaine,
Take up this corps, and caſt it with diſdaine
On Naboths field: When we did ſerve Ahab
We heard by God this burden on him laide;
Surely, ſaid God, I have ſeene yeſterday
The blood of Naboth: In this *plat* repay
I will that murder, in that *plat* of ground
Let him be caſt, that the Lord may be found
Both juſt and true; When Ahaziah King
This ſlaughter ſaw, he in his heart fainting,
With all his might in his charet did flie,
And Jehu after follow'd him quicklie;
To ſmite him, als his ſervants he did ſpurre;
With cryes, who ſmote him going up to Gu
Which is by Ibla'm; he to Megiddo
Did flie anone, and there he died alſo.
Then Jehu came with haſte to Jezreel,
Where was the witch, and vile whoore Jezeb
When ſhe it heard, ſhe then painted her face,
And tyr'd her head with folies in that place:
She looked out, and ſaid unto Jehu,
Had Zimri peace who his own Maſter ſlew?
Then Jehu lifting up his face unto
The window, ſaid, who is on my ſide, who
To him three Eunuches looked out anone,

them he said, see that ye throw her downe;
d so they did, so that then from the wall
r sprinkled blood on the Horses did fall:
ere King Jehu in zeale and anger hot
eene Jezebel quickly troad under foot.
When he was come in for to eate and drinke,
Jezebel he began thus to thinke;
e see now this cursed woman, said he,
r she is a Kings daughter verily,
e burie her; they went at his commands,
t onely the skull, feet, palms of her hands
ey found; the greedy dogs got all the rest;
hen Jehu heard this, he esteemed best
thinke of that which Propet Elijah
d threatned from his Master Jehovah.
In the same place of pleasant Jezreel,
e dogs shall eate the flesh of Jezebel,
r vile carkase as doung upon the field
ll be, no faird or force shall there it shield;
ile her dead bones scattred in Jezreel
ll be. none shall say; This is Jezebel.
Thus this ill wife of wicked King Ahab,
st Queene, last queane, a vile and dirty drab,
as to the dogs by the Lord given for meat,
ho did her eat, except skull, palms, and feet.
In Samria King Ahab had then

Of ſons that were in count threeſcore and ten;
Then Jehu wrote to theſe of Jezreel,
And Samaria, ſee if ye expell
My forces can; Of Ahab take a Son,
And ſee if ye darre ſet him on the Throne.
They at theſe wordes were then exceedin
lie
Afraid, and ſaid, it were to us folie
To fight a man, whoſe force and mighty hand
Two great Kings were not able to withſtand;
Therefore the Rulers ſent unto Jehu,
Saying, *We are thy humble ſervants now;*
What thou deſireſt, now command and ſay,
With one conſent we will Jehu obey.
Then Jehu wrote to them of the citie,
If ye be mine and will hearken to me,
Take the Sons of Ahab and Jezebel,
And ſend their heads to me in Jezreel:
Threeſcore and ten Sons of Ahab they ſlew;
Their heads in baskets they ſent to Jehu:
What they had done, men told unto the King,
Who ſaid, lay them in heaps till the morning:
So Jehu King direct'd by th' Eternel,
Slew all that Ahab had in Jezreel,
Both all his great men, his kinsfolks and Prieſts
None would he ſave for prayer or requeſts.
Then from Jezreel Jehu went away,

to Samaria there he by the way
d meet comeing Ahazias brethren,
them he said, who, or what sort of men
e ye? said they, we are of Royall blood,
e are come downe, so it seems to us good,
ndly to see the children of the King
d them salute, we meane none other thing.
Then said Jehu, take all these men alive,
ho are in number thirty seven and five;
ey to obey the precepts of Jehu,
d take them all, and at a pit them slew.
After Jehu did meet Jehonadab,
ho was the Son of one, called Rechab;
him he said; Is thine heart right with me,
mine with thee? He said, it is truely;
en said Jehu, give to me now thine hand,
ter my Coch as King I thee command;
w come, said he, according to my word,
d see what zeal I have had for the Lord.
Then Jehu came unto Samaria,
the direction of the great Jovah;
Ahabs race he left not one at all,
ho after him did pisse against the wall:
us he fulfill'd the words of Jehovah,
hich he before did speake by Elijah.
Then Jehu by a goodly stratageme,
th'red the people, and said unto them,

Ahab

Ahab ſerved but with a little touch
Great god Baal, but I will ſerve him much;
Therefore to me gather the Prophets all,
That I with them may ſerve the god Baal;
Let none be wanting at this gods ſervice,
For I for Baal have a ſacrifice.
Let this be done, ſee that ye me believe
If any come not, he ſure ſhall not live,
But Jehu all this did by ſubtilty,
That Baals ſervice he might utterly
Deſtroy; Jehu commanded to proclaime,
That he a great aſſemblie did ordaine.
Then Baals men, his ſervice to defend,
Came to his houſe, which they from end to en
Did fill; when Jehu ſaw them all preſent,
Unto a ſervant he gave commandment,
To bring foorth the veſtments for all quickly
From Baals houſe, where Baals men onely
Could claime a roome: When Baals men beg
To ſacrifice, King Jehu did ordaine,
Foureſcore of men who ſtood armed withou
To goe and ſlay, and compaſſe them about;
If any, ſaid he, *of theſe ye let goe,*
Your life ſurely ſhall be for his alſo.
Then the ſtout Captaines at King Jehus wo
Did ſmite theſe men with the edge of the ſwo
And caſt them out and to the city went,

ere they from Baals house incontinent
ought the images, which they in great ire
d breake and burne in the midst of a fire :
ey Baals house brake downe without delay,
ich a draught-house they made unto this day ;
us Jehu strength'ned by the Eternel,
stroyed Baal out of Israel.
Then to Jehu the Lord made a promise,
cause he had 'gainst Ahab done service,
at the fourth man that should come of his race,
ould sit as King and rule into his place :
t *to walk justly Jehu tooke no heed,*
r *his vaine heart was not upright indeed*;
Ahabs slaughter he did greatly faile ;
r what he did was not in holy zeale
r Gods glory ; but for commendation,
r Throne, Scepter, and vaine ostentation :
zeal he seem'd to do for th' Eternel,
nd yet did still worship calves at Bethel.
last Jehu with his fathers softlie
id sleep deaths sleep, and in the faire citie
f Samaria, after his last breath
as buried; a way for all the earth.

The Vſe.

Let Kings heere learne when they with force and might
Doe ſerve the Lord, to have an heart right;
If ſerving God men have another aime;
Their vaine glory at laſt ſhall end with ſhame
We may heere learne in Jehus hiſtorie,
That all is not zeal that ſeems zeal to be:
Men may do much, as fight, preach, good make ſave,
And yet for all be but a painted grave.

The uſe of *Jezebels* death.

Let Queenes heere alſo learne by Jezebel,
With vaine idoles not to greeve th Eternel
For he there bones with Jezebels can daſh,
And unto dogs alſo can give their fleſh.

11. JEHOAHAZ.
The poſſeſſion of God.

THis Jehus ſon God to the Throne did bring
Who ſeventeene years of Iſrael was King
Thoug

ough God him set up by his power and might,
he did that which was ill in his sight;
beastly man, by the calves of Bethel,
ith Jeroboam he the Eternel
d much provoke; Als in Samaria
ere stood a grove, which greeved Jehovah;
r this the anger of the Eternel
as kindled much against all Israel:
Hazael and also Benhadad
irr'd up to plague this people that was bad.
Then Jeho'haz unto the Lord did pray,
ho heard his sute, and that without delay,
r God was moved with compassion,
hen he did see their great oppression:
man was found by the hand of Jovah,
ho took from Isra l the yoke of Syria;
r this Kings sins God made his forces small,
ftie horsemen with ten charets for all,
n thousand foot he had, a most poore King,
s men were made like the dust by threshing.

The Use.

t Kings heere learne that vile idolatrie
a great foe to all prosperitie:
King and Subjects doe what is unjust,

Their

Their Thrones and States ſhall threſhen be
to duſt.

12. JEHOASH.

Burning or diſtruſting.

THis ſecond man from grand-father Jehu,
Did wicked Kings in wickedneſſe follow:
This man, as by the hiſtorie appeares,
In Samaria did reigne ſixteene yeeres:
He Amaziah in Battell alive
Did take, and als led him away captive:
After, he ſpoil'd the houſe of great Jovah,
And cari'd all unto Samaria:
He ceaſed not from Ieroboams ſin,
But like a foole raſhly did walk therein:
In Samaria after his laſt breath
He buri'd was, a way for all the earth.

The Uſe.

Let Kings heere learne who would in mem
rie
Have good report, to ſhunne idolatrie:
Let Kings heere learne that ſpoilers of God
houſe
Shall not long after have ſtate proſperous.

12. JER

13. JEROBOAM.

Contending or striveing with the people.

THis was the third from grand father Jehu,
He did ill Kings in wickedneſſe follow:
his Jeroboam Ieroboams ſin
id well allow, and alſo walk'd therein:
ccording to the word of great Jovah,
Vhich he did ſpeake by the Prophet Ionah;
e did reſtore Iſraels coaſt and gaine,
rom Hamath unto the ſea of the plaine,
or the Lord ſaw Iſra'ls affliction
Vas very bitter, and had compaſſion;
orat this time none was ſhut up or left,
oor Iſrael of all help was bereft.
he Lord ſaid, Not that he from under heaven
Vould wholly blot out his owne Iſra'ls name,
ut would them ſave, as it then came to paſſe
y Ieroboam the Son of Ioaſh;
his man, as by the hiſtorie appeares,
id reigne the ſpace of fourtie and one yeeres.

The Uſe.

et Kings heere learne that vile idolatrie,
mong vertues reſſembles a dead flee:

Such

Such may doe good and ſeeme to have
favour,
But this dead flie *ſends out a ſtinking ſav*

14. ZECHARIAH.

The rememberance of the Lord.

HEere Zechariah laſt of Iehus race,
Who on the Throne of Iſrael had place
He fear'd not God, for he wicked in heart,
From Ieroboams ſins did not depart.
At laſt Shallum in rage and furie hot,
Before the people Zechariah ſmot:
He ſix moneths did reigne in Iſrael,
When that was done by Shallums hand he fel

The Uſe.

Let Kings heere learne that ſin is not a ſport,
It ends their dayes, and cuts their honours ſh

15. SHALLUM.

Peace, Proſperitie.

THen Shallum King who was Son of Iabe
Came to the Throne by his great wicked

full moneth he did the Scepter ſway,
hen Menahem this murderer did ſlay.

The Uſe.

Let Kings heere learne that ſin is not a ſport,
t ends their dayes and cuts their honours ſhort.
Who for to riſe make other men to fall,
ball ruſh downe ſhortly like a trott'ring wall:
Let Kings heere learne that conqueſt is not good
Which is obtain'd by ſhedding humane blood.

16. MENAHEM.

A roarer.

THen Menahem with the ſword ſmote Tipſah,
And alſo the coaſts thereof from Tirzah,
Becauſe to him they op'ned not their gates,
All that he found in all theſe bounds and ſeats:
With ſword this Roarer ſmote moſt cruelly,
Of the women he did cut the belly
Where children lay; He moſt wicked in heart,
From Ieroboams ſins did not depart.

At

At last came Pul the great Assyrian King,
Against the land great forces he did bring:
Then Menahem great summes to him did pay,
So Pul with all his forces went away;
Ten yeeres he did reigne, and after by death
This King he went the way of all the earth.

The Use.

Let Kings beware to staine their memorie
With vile murder, and blood of crueltie,
To kill women it is most inhumane,
In such doings is neitheir glore nor gaine.

17. PEKAJAH.

The opning of GOD, or brought out by GOD

THen Menahems son, called Pekajah,
Began to reigne in faire Samaria;
He fear'd not GOD, for he wicked in heart
From Jeroboams sins did not depart.
Then Pekah the son of Remalia,
A captaine stout, did against Pekajah
Conspire, whom he without mercie or grace
Did with the sword kill in his owne palace,

ith Argob Arieh and other fiftie,
f Gileadites who felt his crueltie.

The Use.

t Kings here learne that sin is not a sport,
ends their dayes, it cuts their honours short;
to their children they seeke glore or gaine
lawfully. such things shall not remaine:
Menahem could looke out of his grave,
kajah might say. Nothing now I have
all thy conquest: Thus it is not good,
come to Thrones by shedding humane blood.

18. PEKAH.

Open.

Fter that Pekah the Son of Remalia,
Had with the sword slaine the King Pekajah,
force of armes, this wicked man anone,
d then usurpe Israels Crowne and Throne:
s murtherer was most profane in heart;
m the vile idoles he would not depart,
ich Jeroboam at Bethel and Dan
d set up; At last the King Assyrian,

Tiglath, Pilezer with an armie ſtrong
Tooke Kedeſh-Hazor, Galile, Jion,
Abel-Beth Ma'chah of faire Naphtali.
The braveſt men he in Captivitie
Cari'd away unto Aſſyria.
At laſt Hoſhea the ſon of Ela,
Againſt Pekah made a conſpiracie,
He wounded Pekah, ſo that he did die:
Thus King Pekah moſt cruell and profane,
In the yeere twenti of his reigne was ſlaine.

The Vſe.

Let Kings heere learne, whoſe charets are t
ſwords,
That they ſhall reckon for their deads
wordes:
If they uſurpe Crowne, Scepter, or the Thr
The LORD ſhall come with great vengu
anone:
As Peka ſlew Pekajah to be King,
So Hoſhea that Pekah downe did bring:
Killers of men rarely this favour have
From GOD to goe in peace unto
grave.

19. HOSHEA.

A saviour.

N Ahaz twelft yeere King of fair Judah,
Began to reigne this man, ſon of Elah:
low Iſrael were come to their laſt caſt,
f all their Kings Hoſhea was the laſt.
e ſerved not Jovah with all his might,
ut fooliſhly did evil into his ſight;
ct was he not ſo vaine, nor yet ſo vile
s other Kings had beene in Iſrael.
At laſt came up, againſt this Hoſhea,
almanezer King of Aſſyria
nto this King Hoſhea a ſervant
came; To him he gave coſtly preſents,
ut afterward to be free of this foe,
e meſſengers ſent to the mighty So
ng of Egypt: Then Shalmanezer ſoone
d ſhut him up, and bound him in priſon:
us Hoſhea, a man of Elahs line,
d ſway the Scepter the ſpace of years nine.
At this ſame time Iſra'l was gone aſtray,
ey were profane, not caring for GODS way;
ey vainly feared gods that were no GOD,
erefore God ſcourg'd them with th' Aſſyrian rod;

Yea more this vile people with all their mig
Did ſecretly theſe things that were not right:
They built High places in ev'ry citie,
They like the Heathen with idolatrie
Provok'd the LORD yea like moſt fool
fooles,
They tooke pleaſure to ſerve moſt vile idols.
Yet 'gainſt Iſra'l the LORD did teſtifie,
And ſaid, Iſra'l yet returne unto me
From your ill wayes; if my name ye will fe
Yee yet to me ſhall be a people deare.
But from their ill wayes they would not
part,
Their neck they ſtifned and hardned their he
In their mad courſe they follow'd vanitie,
Running themſelves in vile idolatrie;
Molten images, calves, and groves they made,
Heav'ns hoſt alſo, as though they had beene m
They did worſhip, and for to haſt their fall,
They did oppoint great ſervice for Baal:
Yet further to provoke the Lord to ire,
They made their children to paſſe through
fire:
For theſe their ſins the LORD by his great mi
All Iſrael remov'd out of his ſight.
Heere for the ſins of vile idolatrie,
Yee ſee the end of Iſra'ls Monarchie:

gs of Israel heere did end their race,
auſe they were profane and voide of grace.

The Uſe.

Prince and people meditate Gods law,
to provoke ſee that they ſtand in awe:
Kings in pride 'gainſt him ſtiffen their necke,
ir Crownes, and Thrones, and Scepters hee will breake:
Nations againſt the LORD be ſtout,
will both King and people als root out:
mightie LORD great Jovah hath ſaid this,
ee ſinne, yee and your King ſhall periſh.

A WATCHWORD,
Concerning the fourty and *one Kings that did reigne* over GODS people.

et Princes learne by theſe one and fourty
How rare it is both good and Prince to be:
s moſt cleare that it is a heard thing,
be both good and honou'rd as a King;
eed, luſt, and pride, do *cogge* moſt eaſily,
emſelves in hearts poiſon'd with flatterie.

THE

THE GARDEN OF ZION.

The Booke of *Ezra.*

A Prayer.

WHen night on men dumb ſilence ſhu
diſtill,
When wearied bones them ſelves wi
ſleep do fill,
When gloomy darkneſſe huſheth every thing,
Then let thy ſprit verſes of vertue bring
Into my mind, well ſtored with thy gra e,
Which may the hearts of worthy men ſolace:
While nights blacke mantle covreth a gre
part,

st thine Aurora ſhine bright in mine heart:
hen depths appeare where through I cannot
ride,
thy great Barge me togh againſt the tide.
In Babylon thy people years ſeventie,
ere wearid much with long captivitie;
pon them thou of thy wrath had the flaſhes
rought, and had burnt their Temple Towne
to aſhes;
ut thou who never thy people forſook,
ith mercies eyes at laſt did on them look.
Theſe verſes LORD now through thy ſtrai-
ner paſſe,
And make them cleane as is the cleareſt
glaſſe,
hat by them may appeare even to the leaſt,
ow thou by Ezra, who was ſcribe and Prieſt,
eclared haſt how good Zorobabel,
ho in great vertue highly did excell,
ebuilt the Temple, and how by a jar
ds peoples foes that worthy worke did mar
Cyrus time, untill Darius King
nto the cope oedain'd the houſe to bring.

EZRA.

EZRA.

An helper.

Chap. 1.

Fter that Salems Temple had lie long
Burnt in aſhes, and the Jewes h among
Their foes beene captives, G O made Cyrus King
Of Perſia, to care for rebuilding
Of Gods fair houſe, for this occaſion,
He cauſd publiſh a proclamation.
When this was heard theſe who before di mourne,
With joy in haſt provided to returne:
Then to *Sheſhbazzar* in a plenteous ſtore,
The Temples veſſels Cyrus did reſtore.

Chap. 2.

OF the people returned three thouſand,
Six hundred and thirty with ready hand
To build the houſe, which burnt before had been,

f Priests there came a thousand and seven teene,
f Levites were a hundred thirty nine,
ith Nethinims all with courage divine,
ith them servants of Solomons children,
l for to build were well prepared then.
he Priests which could not shew their pedigree,
ere not permitted in priests place to be:
he Tirshatha who did the rest command,
ould not permit that any tooke in hand.
hat any should of holy things make feast,
ll with Urim and Tummim came a Priest.
he whole number were fourty two thousand,
ree hundred threescore Jews from Babels land,
sides servants and maids for service given,
ere seven thousand three hundred thirtie seven,
ith horses seven hundred, six and thirty,
ith mules two hundred five and als fourty:
eir Camels were foure hundred thirty five,
ith them they did six thousand asses drive,
ith seven hundred and also twentie more
e rich all freely offred to restore
he house of GOD and build it in his place,
ey all offred as GOD gave them the grace:
thousand dramnes of gold without delay,
e thousand pound of silver they did pay;

A hundred Priests garments they did prepare,
Which their courage in building did declare.

Chap. 3.

THen first of all came Prince Zerubabel,
With Jeshua Priest for the Eternel,
They for the Lord a faire Altar did reare,
To offer to him who was Isaks feare;
Their willingneſſe clearely for to declare,
To offer then they in no way did spare:
The workmen well rewarded were no slack,
Each man his charge did gladly undertake:
When the foundations of Gods house were cast,
Some had great joy; Others were all agast,
And weeped sore, even these who first had seene
What glory in Solomons works had beene:
Of joy andd weeping such was then the noise,
That hardly could one well discerne the voice.

Chap. 4.

WHen this great worke begun was by
Gods grace
Then wicked men anone it to disgrace
Rose up by craft, deceit and policie,
Offring them selves with them builders to be;
But not accepted, they in open way

em for to hinder proudly did eſſay:
ſhlam, Mithridath, Tabeel, and Rekum,
e Chancelor, and Shimſhai Scribe did come
gether, and againſt Jeruſalem
Artaxerxes they wrote letters then,
ewing that ſtubborne Jews who were proudly
ebellious, were rebuilding their city:
en quickly back the King to them did write,
at they the work anone ſhould interdite;
en ceaſd the work untill the ſecond yeare
Darius King, who Perſias crowne did beare.

Chap. 5.

Hen Zerubabel and Shealtiel both,
Whom GOD with vertue from above did cloath,
ey by Haggai and als by Zecharie
ing ſtirr'd up, did with all induſtrie
t forward the great work they had in hand;
e reſt obey'd, and they did well command:
tnai and Shether-boznai were their foes,
hinder them they did a letter cloſe,
nd ſent it to Darius Perſias King,
ewing that Cyrus had done the like thing;
nd now they this of Darius did deſire,
at he of Cyrus decree would enquire,

Who

Who would not suffer this great house to be
Rebuilded, because of their mutinie.

Chap. 6.

THen Darius the King made a decree,
That in the house of rolls a search should be,
Made by his servants with all diligence,
And there was found within the Medes Province
A roll, wherein was written a record,
Which did containe the decree word by word
Which Cyrus made, Gods house for to restore,
The height whereof should be cubits threescore,
The breadth as much; and the expenses shall,
From the Kings owne house shall be taken all.
When Darius found this enrolled decree,
He it confirm'd and ordaind all to be
Provided, so that they should nothing want,
Which might them help either to build or plant.
But yee Tatnai and Shetherboznai see,
That to this great work ye no hinder bee,
Also I have made a decree most fast,
That who soever alter this word past,
The timber from his house shall be pull'd down
And shall be set up, and he hang'd thereon:

nd that the greater feare mens hearts may fill,
is houſe for this ſhall be made a dounghill:
nd God that hath his name cauſd there to dwell,
eſtroy ſhall all Kings and people that ſhall
ut to their hand to Alter or deſtroy
his houſe of GOD, who doth me now employ
or this great work, for this I a decree
ave made, let all be done right ſpeedilie:
When this was heard the Jews with diligence
Did build, and the King did pay the expence:
Theyproſp'red much through the ſweet prophecie
Of Haggai, and likewiſe of Zacharie.
In the ſixt year of Darius the King,
The Jews GODS houſe unto the cope did bring,
The Prieſts having this good occaſion,
Did keep the feaſt of dedication,
And the Paſſeouer with joy and gladneſſe,
For God had looked on their ſore diſtreſſe
And made them joyfull, for he turn'd the heart
Of Darius, great kindneſſe to impart,
To the builders which he did ſtill extend,
Untill that great worke was brought to an end.

Chap. 7.

NOw in the ſeventh year of the happy reigne,
Of Artaxerxes of great Babel King,

Ezra

Ezra the Scribe, with his moſt cunning ſpeach
Came from Babel to Salem for to teach
Gods people, where this good man found and
Gods gracious hand there to be him upon:
For Ezra had prepared well his heart,
To ſeeke and ſearch Gods law in every part:
He Gods ſtatutes and judgements als did pre
Unto Iſrael both by workes and ſpeach.
Unto Ezra great Artaxerxes King,
Commiſſion gave that he with every thing
Needfull for Gods houſe ſhould be furniſh'd w
This Ezra got under the Kings broad ſeal:
The King with his counſellers did agree
Both gold and ſilver to give moſt freelie
For that effect; The King als did ordaine
That what ſilver ſcribe Ezra could obtaine,
From People, Prieſts, all ſhould be by and by
Imployed for God, rammes and lambes to buy
For ſacrifice, and what ſhould be wanting,
Should all be furniſh'd by Darius King,
Who did with ſpeede his Treaſurers command
To have all ſuch things ready in their hand,
Even Silver, Wheat, and Salt, and Oyle,
Wine,
To be for God from the King a propine,
For why, ſaid he, Should God wrath fearful bri
Againſt the realme or againſt the King?

Wh

When this was done, Ezra rejoic'd greatlie,
at God had mov'd the King to beautifie
s house in Salem, and that he in end
s mercy to him richly did extend:
hen said he, I was streth'ned mightilie,
the hand of the Lord was upon me.
hen I did gather out of Israel
go with me, ev'n men which did excell.

Chap. 8.

THen diverse from Babel with Ezra went,
Men who in vertue were most excellent:
en to the river that to Ahana
th run, they were all gath'red by Ezra:
ere we abode in tents ev'n three dayes space,
t could not finde any of Levis race.
ter we had both Priests and people view'd,
erefore to diverse I would have it shew'd,
at they for Gods house should then quicklie bring
en that were wise, and fit for ministring.
Then by the good hand of the Lord our God,
ey brought unto us men of knowledge good
e sons of Mahli, the sons of Levi,
number eighteene with other twentie.
hen I proclaim'd a fast there, said Ezra,

Even

Even hard besids the river Ahava,
That we our selves there where me may abod
Might sore afflict before th' Almighty God,
To seek of him a way with diligence
Both for our selves, our sons and our substanc
For I thought shame to seek from the King th
A band of Souldiers, and als of Horsemen
Us to protect against our foes, for I
Had to the King uttred this speach boldly,
The hand of GOD will surely their part ta
That do him feare; But these that him forsa
And with profane walk in the wicked path,
They surely shall feel the dint of his wrath;
So we besought the Lord with hummble fast,
And he intreated was of us at last:
When this was done, Ezra great quantitie
Of silver gold, and fine copper quickly
Caused to be weighed to the Priests, and them
He ordain'd all to bring unto Salem.
On the twelft day of the first mon'th Ezra,
Departed from the river Ahava,
That we unto Jerusalem might goe,
GOD by his hand us sav'd from every foe.
So we unto Salem came in safetie,
Wherein the Temple we did clearly see
The silver gold well weighed, then anone,
We did deliver our commission

to the Kings Livetenents whose abode
as on this side of the river; of God
he house they did most carefully prepare,
hereby they did their diligence declare.

Chap. 9.

When Ezra was kindled with holy rage,
Because the people had in mariage
ken the daughters of a wicked race,
e holy seed, thus did themselves disgrace;
among these most wicked Nations,
ey follow'd their abominations;
let the commons of the people passe,
e great Princes were chiefe in this trespasse.
When I this thing did hear I quickly rent
th greefe of heart my mantle and garment:
oni'd I sat downe, my heart did bleed,
haire I pluckt both off my beard and head;
Then came to me numbers with one accord,
o with their hearts did truely fear the LORD,
ey greeved were for their wicked practise,
e astoni'd till even sacrifice:
n I arose up from my heavinesse,
ing my mantle in my sore distresse
t with my garment; then upon my knees
ll downe, and to God did lift mine eyes,

Spreading my hands out to his Majeſtie,
And ſaid, O God, to lift my face to thee
I am aſham'd, for even over our head
Our ſins are greatly increaſed indeed,
And our treſpaſſe againſt thy holy name,
Up to the Heav'ns is growen up to our ſhame:
Since the dayes of our fathers we have ſeen,
That we in great treſpaſſe have ſurely been
Unto this day, and for our ſins have we,
Our Kings, our Prieſts been to captivitie,
And ſpoile deliv'red, and to ſhame of face,
As we this day do feele with great diſgrace.
And now the Lord to us with ſorrowes preſt,
A little ſpace hath made grace manifeſt,
That we eſcape might danger and diſgrace,
And get *a naile* in his moſt holy place,
That ſo our God might lighten cleare our eyes
And in our bondage give a little eaſe:
For we who are Gods choſen heritage,
Among our foes were captives in bondage;
But God to us extended hath mercy,
Even in the ſight of Kings, who mightily
In Perſia rule, that he ſo by this thing,
Might unto us even give a reviving
For to ſet up GODS houſe with buildi
faire,
And deſolations thereof well repaire,

nd so in Salem, and als in Judah,
o get a wall from the great JEHOVAH.
And now our GOD, alas what shall we say
r we thy precepts have despisd this day,
nd cleane forsaken, for in lustfull rage
ith the heathen we have in mariage
fil'd our selves, in our trespasses we
fore thy face at this time stand guiltie.

Chap. 10.

WHen Ezra thus did pray and weepe right sore,
d cast himselfe downe the LORDS house before:
n Jehiels son, called Shechaniah,
answere soone, and said unto Ezra,
have trespassd against the LORDS command,
have espousde the strange wives of the land,
for all this we truely heere may tell,
t touching this, *there's hope in Israel.*
herefore now let us make without delay
h GOD a Cov'nant, for to put away
all the wives and children most forlorne
ch of these wives have hitherto been borne,
Ezra for this matter to thee
ngeth; also we with thee will be:

Be of courage, and do as ye now hear,
Then roſe Ezra, and made Iſra'l to ſwear,
That they ſhould do according to his word
Then Ezra before the houſe of the LORD
Roſe, and quickly into the chamber went
Of Johanan, where he was miſcontent
For their ſins, who had beene cari'd away,
He ate no brèad, no water in that day
He drank at all, and they proclaim'd quickly,
Unto the children of captivity,
Through all Judah and Salem, that together
They ſhould themſelves for this good purpo
gather:
Then within three dayes (as they did ordaine)
They greatly mourn'd for their ſinnes, and f
raine.
Then Ezra Prieſt ſtood up, and als did tell
By wives yee have increaſd ſins in Iſra'l,
Therefore unto your fathers God confeſſe,
To do his pleaſure ſee that ye profeſſe;
Sever your ſelves from the men of the land,
And from ſtrange wives; Then all did ta
in hand;
While they heard Ezra ſpeaking thus that day,
That as he ſaid, they gladly would obey;
That GOD might turne away his anger hote,
Which kindled was by ſuch a filthie ſpot:

ney gave their hands, that they would put away
heir wives, and being moſt guilty that day;
s God ordained, ſo it came to paſſe,
ramme they offred for their great treſpaſſe.

The Uſe.

ere learne, that though GOD with great miſerie,
fflict his Church in long captivitie,
t at the laſt before that they be ſhent
of the evil will ſurely him repent;
Zerubbabel (with his precepts ſchool'd)
can raiſe up Jeruſalem to build;
manners good he can finde out a ſcribe,
learn'd Ezra wiſe precepts to preſcribe,
e will not want, if it then needfull be,
good Haggai, and faithfull Zacharie:
a Cyrus his ordinance recall,
Darius he for to build the wall
n raiſe, who by a moſt conſtant decree
ill furniſh all that thereto needfull be:
See how the LORD can wiſely with a beck,
A winke, a vvord, the greateſt things direct.

THE

THE GARDEN OF ZION.

The Booke of *Nehemiah.*

A Prayer.

THy workes are wondrous, as all men may see,
Thy Phœbus bright careering on the sky
Comes foorth pompous, like a Bridgroome to light;
Thy ſtarres like nailes of gold decore the night
Thou ſends thy winds juſting among the clouds,
They roare, they ſtirre the bubbling waſh floods:

hat god, O GOD, can be compar'd to thee?
ho art great Ruler both of land and sea?
rant unto me that in my sacred layes,
may expresse the glory of thy wayes.
By Zerubabel thou thy Temple faire
ebuilt: by Ezra thou didst well repaire
hat was amisse in manners; last of all,
y Nehemiah thou made up the wall
f fair Salem; O make us all to feel
ithin our hearts such burning holy zeal.

NEHEMIAH.

The consolation of the Lord.

Chap. 1.

AS I was in Shushan there came to me
One of my brethren, called Hanani,
With certaine men of Judah, of whom I
hat was the state of the poor Jewes did try,
at had escapt from among dangers great,
nd which of the captivity were left.
And they againe together said to me,
e remnant left of the captivitie
e in reproach, and great affliction,

And

And Salems wall is alſo broken downe.
Our foes moſt fierce (who 'gainſt us did co
ſpire)
The gates thereof have all now burnt with fir
It caine to paſſe, when I theſe words did he
From great mourni g I could no more forbe
While that my heart greev'd to and fro w
driven,
I did both faſt and pray, the GOD, of Heav'n:
I ſaid, O LORD of Heav'n I beſeech thee
Great and terrible that keepeth mercie,
And Covenant for them that do him love.
And keep the precepts of the Lord above,
Unto thy ſervant give attentive eare,
That thou thy ſervants prayer well may heare,
Which before thee I pray both day and night,
Iſraels ſins confeſſing in thy ſight:
Not onely ſo, but oh, alas, both I
And als my fathers houſe have ſinn'd greatly:
Againſt thee wee have moſt corruptly dealt,
For which great grief and ſorrows we have fe
Thy ſtatuts and thy moſt righteous judgement
We have not keept, which thou by thy ſervant
Moſes did give, Remember I pray thee,
What thou in juſtice and als in mercie
Spake by Moſes, ſaying, If yee tranſgreſſe,
I will you ſcatter, but if yee confeſſe

Hum

umblie your ſinne, and returne timeouſly
o me, I will you gather moſt quickly,
our enemies alſo I will defame,
nd will you bring where I will ſet my name.
Now theſe are thy moſt faithfull ſervants, and
eople, whom thou by thy Almighty hand
edeemed haſt, O LORD my GOD, now
grant,
n eare attentive unto thy ſervant,
nd to thy ſervants prayer now give eare,
Vho thy great name alwayes deſire to feare:
Vhat I intend now proſper, I thee pray,
hat I may find thine aſſiſtance this day;
n the ſight of this man me mercy grant,
or I *cupbearer* was the Kings ſervant.

Chap. 2.

IN the twenty year of Artaxerxes King,
I his cupbearer, wine to him did bring;
n his preſeuce I had not beene before,
s I was then in great ſadneſſe; wherefore
he King himſelf thus looking on me, ſaid,
Vhat aileth thee, and why art thou ſo ſad,
eing with ſickneſſe thou not troubled art?
his nothing elſe is but ſorrow of heart.

When

When by the King theſe wordes were to me
ſaid,
Then I anone was very ſore afraid:
When at this time fear made my lips to quiver,
Unto the King I ſaid, *King live for ever,*
Why ſhould I not be ſad and all agaſt,
When the city of Salem lieth waſt,
The place of my fathers ſepulchres deare,
Its gates are burnt, from greefe who can forbeare?
Then ſaid the King to me, See what is beſt,
For what doſt thou now greeved make requeſt?
Then lifting up my heart I did ſoone pray
Unto the Lord, and to the King did ſay,
If it the King pleaſe, and if thy ſervant
Have in thy ſight found favour, to me grant,
That I be ſent unto Judahs citie,
That it anone may builded be by me.
Then ſaid the King, the Queene als ſitting by
For how long ſhall be this thy great journey?
And when wilt thou againe to us returne?
Now ſet a time, it keep, and not adjourne;
When I this heard, I ſet to him a time,
To let me go the King did well incline.
Moreover I ſaid to the King humblie,
If it the King ſhall pleaſe, let ſoone to me
Letters be given for them that do govern
Beyond the river, that they well may learn,

at thy will is for th'honour of JOVAH,
hat they convey me over to Judah:
lso a letter to get I thought best
o Asaph, the keeper of the forrest,
hat he timber should give for beams quickly,
o make the gates of palace, house, city.
hat I did seek that did the king command,
ccording as on me was GODS good hand:
hen I beyond the river came quickly,
ving Captaines which the king sent with me.
When Sanbalat the wicked Horonite,
nd Tobiah the servant Ammonite
eard of it, it them greev'd exceedingly,
hat any sought the good of GODS City.
So GOD (who me did save in all my wayes)
rought me to Salem, where I was three dayes,
the night tyme, when sleep sad on men falls,
went, and viewd the ruine of the wals.
Thereafter I the Jews did all invite
build the wals, and that even in despite
all their foes: Ye know, said I, what's past,
rusalem GODS City lyeth waste:
a, what our greatest foes did most require,
e wals are down, the gates are burnt with fire.
en I to them declared most clearly,
w that the good hand of GOD was on me;
d how the king (before I did depart)

Spake,

Spake to me words which did comfort my hea
Let us riſe up, and build couragiouſly,
So GOD their hearts made ſtout, and hands read
But when that Sanballat the Horonite,
And Tobiah the ſervant Ammonite,
And Geſhen the Arabian did hear,
They at our work began to laugh and gyre,
And us deſpiſe; what is this great doing
Said they, Will ye rebell againſt the king?
Then unto them I moſt boldly did ſay,
The God of Heaven will proſper us this day:
Therefore we now his ſervants will ariſe,
And build; but you who Gods ſervants deſpiſe,
In Gods Salem have no memoriall,
You have no portion, yea no right at all.

Chap. 3.

IN this Chapter we have the names of all
Theſe who did build fair Salems broken wall.

Chap. 4.

BUT after when that wicked Sanballat
Heard that we did ſo build the wall, and th
We courage had, he (wroth with indignation)
Did ſcoffe and mock the whole Jewiſh nation:
Beſo

fore his brethren, and of Samaria,
e armie, he ſaid, laughing with Ha, ha,
eſe feeble Jewes, What? Will they fortifie
emſelves? Or what? Will they moſt fooliſhly
ſacrifice? Will they even in a day
d all this work? Will they revive, I ſay,
e ſtones out of their bruiſed rubbiſh heape,
hich are all burnt? Now was the Ammonite
bbiah by him, who ſaid ſcornfully,
l that they build will fall down by and by:
that a Foxe but leap upon their wall,
e ſhall it break down, and make all to fall.
Heare, LORD, how wee deſpiſed are indeed,
nd their reproach turn upon their own head;
nd make them all at laſt a prey to be,
ven in the land of their captivity;
nd cover not their great ſins leſſe or more,
or thee to anger the builders before
ey have provocked, ſo we did anone
ild all the wall, till all was fully done.
But when Sanballat and Tobiah vain,
ith Ammonits, Arabians profane,
nd Aſhdodites that Salems wall did hear
as builded, they had both great wrath and fear,
erefore together they did all conſpire,
go and fight againſt Salem in ire,

And

And ſo to ſtop the work; Nevertheleſſe
We unto God did pray in our diſtreſſe:
Likewiſe (becauſe of their malice and might)
We ſet a watch againſt them day and night.

And Judah ſaid, The ſtrength of bearers all
Is much decay'd, and for to build the wall
We are not able for ſuch quantity
Of rubbiſh, as ye all may clearly ſee.

Then ſaid our foes, Before they be aware
We ſhall them ſlay, and ſo their work ſhall mar
From all places the Jews came, and us told,
Even unto ten-tymes, that our foes moſt bold
With great forces provided would not fail
To come, and us with fury to aſſail.

Therefore to ſave the people from theſe fears,
I armed men ſet with bows, ſwords and ſpears:
Then to the Nobles and Rulers I ſaid,
Of theſe vain men ſee yee be not afraid;
Remember God, and armed in his ſight
For your brethren, and ſonnes, and daughte
fight.

From that time was their counſell brought t
nought,
Half of my ſervants in the work well wrought;
The other half againſt dangers and fears
Held bows and ſhields, and habergeons & ſpear

An

d other weapons which they best could finde,
Judahs house the Rulers stood behinde:
with one hand the builders in that fear
d work, and with the other held the spear;
each builder had his sword by his side,
e *Trumpeter* hard by me did abide.
Then to the Nobles and the People all
aid, *The work is great, and on the wall*
e far asunder building do remain,
erefore in time let us wisely ordain,
at in what place yee shall the trumpet hear,
e then to us with all haste shall draw near:
e fear not mens malice, or yet their might,
r God the Lord himself for us shall fight.
Thus we labour'd and half did hold the spear,
om morning light till the stars did appear:
kewise I told that I it best did judge,
at every one with his servant should lodge
ithin Salem, that they the day-time might
bour, and be to us a guard by night:
none of us all put off our cloathing
night or day, but only for washing.

Chap. 5.

AMong the People then was a great cry,
Because they were oppresst by usury,

Which

Which made them lands and houſes all morga
Then Nehemiah in fury and rage
Reprov'd the Nobles for ſuch uſury,
He againſt them ſet a great aſſembly:
He ſaid, *We have redeemed our brethren*
The Jewes, which were ſold unto the Heathen;
And will you even ſell your brethren? Or ſhall
They unto us be ſold, and made ſlaves all?
When they heard this, they all did hold thei
peace,
They found nothing to anſwer in that place.
Unto them all I boldly ſaid alſo,
It is not good truely what ye now do;
Yee ſhould fear God, and ſhun iniquities,
For the reproach of Heathen enemies;
I likewiſe might exact of them money,
Let us now all leave off this uſury:
To them their lands, vineyards, houſes this day,
And olive-yards, wine, corn, reſtore, I pray.
Then ſaid they all even without any more,
Unto our brethren we will all reſtore.
Then did I call the Prieſts, and made them ſwe
That they ſhould do as they had promiſde heer
Moreover I thus *ſhook my lap*, and ſpake,
So from his houſe GOD every man ſhall ſhake,
And from his labour, that doth not truely
Perform this point, GOD ſhall him make empty.
The

en all said AMEN, and did praise the Lord,
e people did according to their word.
Moreover I these twelve years governour
Judah have not for my hard labour
ten the bread due to these of my place,
t that I should GODS work marre or dis-
grace,
t these who had governed before me,
the people were chargable truely,
ey taken had both Silver, Wine, and bread,
a their servants bare rule ov'r them indeed,
did not I, such things I would not hear,
cause that I the Lord resolv'd to feare;
a also I for all that did befall,
ntinu'd in the work of Salems wall:
my Table a hundred and fiftie
n of Isra'l with heathen ate daily:
yly an oxe, with six sheep for my fare,
th dainty foules my servants did prepare:
ce in ten dayes all sorts of wine with speed
ey brought to me, yet I did not the bread
the governour eat, for in that age
on the people was heavy bondage:
cording as I have done uprightly
this people, *now my God think on mee*,

Chap. 6.

THen Sanballat, Geſhem and Tobiah,
With all our foes who were againſt Jovah,
Perceiving that GODS favour ſo did reach,
That we the wall had reared, and no breach
Was left therein, they quickly ſent to me,
That in the plaine of Ono ſpeedilie
I ſhould them meet, in ſome village thereby,
But they miſcheefe intended by and by.
Then I to them did quickly ſend ſaying,
A great work now I am ſurely doing,
So that to come to you I have no leaſure,
For why ſhould GODS work ceaſe while I go thither?
After this ſort, four times they ſent to me,
And as before I anſwer'd them quickly.
Then Sanballat his ſervant did command,
The fifth time with a letter in his hand
To come to me, it open bare this thing;
That I intended alwayes to be King,
And that I did Prophets to preach appoint,
That all Judah ſhould me for King annoint.
Then unto him I ſent with this saying,
Thou ſpeakeſt falſe, ſure there is no ſuch thing
Theſe things thou haſt ſure from no other part
But from thy ſelf feigned by thine own heart,

uch falſe purpoſe theſe men did undertake,
hat at the worke they might our hands make weake:
ow therefore Lord we intreat thee at length,
o fortifie our hands now by thy ſtrength.
I afterward came unto Shemajah,
ho ſeemed to direct me from Jovah;
et us, ſaid he, In the Temple this day
s hide, for they will come us for to ſlay
ven in our houſe; therefore for this purpoſe
ithin GODS houſe we will our ſelves incloſe
nd ſhut the doores of GODS houſe, for they will
the night ſeaſon come thee for to kill.
While he theſe ſpeaches crafty did conceive,
at the laſt began for to perceive
hat GOD had not him ſent, but that indeed
is Propheſie was bred in his owne head:
r Tobiah and Sanballat in ire,
r this ill purpoſe did him baſely hire
to affright, that I ſhould ſo begin
do, and by this meanes to fall in ſinne,
d that they might raiſe up an ill report
d me reproach, with all theſe of my ſort.
God think on Tobiah, Sanballat
oſe workes are evil, and who do lewdly prat;
Noadia falſe the Propheteſſe,
th other Prophets who in great diſtreſſe

Would have me put, now alſo think upon;
For their deceit let them all ſmart anone.
In twenty fifth day of the mon'th Elul,
In fifty two dayes finiſh'd was the wall:
When this was heard and ſeene by our en'mies,
They were all much caſt downe in their own eyes,
For they at laſt perceived well and thought,
That this whole work of our great GOD was wrought.
Moreover then the Nobles of Judah
Sent many letters unto Tobiah
And he to them, for in Judah, forlorne
And wicked men had then unto him ſworne
And he to them, for he was ſon in law
To Shechaniah the ſon of Arah,
Alſo his ſon then called Johanan,
Had mar'd the daughter of Meſhullam,
Alſo they did his good deeds before me,
Report that I to wrath might kindled be,
What wordes I ſpake they made him them heare,
And Tobiah wrot for to cauſe me feare.

Chap. 7.

IT came to paſſe, that when fair Salems wall
Was builded, and the doores were ſet up all,

When the porters and all the ſingers ſweet,
With Levits were appointed as was meet,
I to my brother called Hanani
Over Salem, then gave the charge quicklie,
As alſo to the good Hananiah;
Who was faithfull and did feare great Jovah,
I ſaid unto them, See they not forgot
That Salems gates untill the Sun was hote
Should not be op'ned, and that carefully
Both day and night they ſhould watch the city.
Now the city indeed was large and great,
But the people were very few in it;
The houſes als were not in every part
Well builded; then my GOD put in mine heart,
To gather all the Nobles for to ſee,
To reckon evry mans genealogie;
So we found out the Regiſter anone
Of them which firſt came out of Bayylon,
Habajahs ſons were put from the Prieſt-hood,
Becauſe that they by Regiſter make good
Could not to ſhew their right genealogie,
So they no more as Prieſts might reckned be.
The governour then ſaid as was moſt meet,
That holy things theſe men no more ſhould eate,
Till their ſtood up at laſt a faithfull Prieſt,
With *Urim* and with *Tummim* on his breaſt.
At this time the people were leſſe and more,

Fourty two thouſand three hundred threeſcore,
Beſides theſe were ſervants numbred rightly
Seven thouſand three hundred ſeven and thirty,
They had of men two hundred fourtie five,
And women who to ſing ſweetly did ſtrive:
The Tirſhatha at theſe occaſions,
With others gave right large oblations.
So God forgetting their iniquities,
Made Iſrael to dwell in their cities.

Chap. 8.

THen the people gathred from every tribe,
Came all unto Ezra the Prieſt and ſcribe,
Deſireing him that he would take in hand,
To read and make them for to underſtand
The law of God, So Ezra ſtood to read
And to expound, the people all gave head;
And that he might be better underſtood,
He ſtood upon a Pulpit made of wood.
Ezra there ſtanding did bleſſe the Lord then,
The people all anſw'red, Amen, Amen;
With lifted hands, their heads they bowed down
And did worſhip, with faces to the ground.
Then Jeſhuah, Hodijah, and Bani,
With others read Gods law book diſtinctly,
And gave the ſence in each difficle thing,

And cauſd them to underſtand the reading.
Then Nehemiah the Tirſhatha great
With Ezra, Levites who the people taught,
Said to the people, Now with one accord
Rejoice, this day is holy to the Lord;
See that to mourne or weep yee ſtand in aw,
For all did weep when they did heare the Law.
Then ſaid he to them as he thought moſt meet,
Goe eat the fat and alſo drinke the ſweet:
Send portions, let nothing now be ſpared,
To help theſe for whom nothing is prepared:
Be not now ſory, but rejoice at length,
For that the joy of the LORD is your ſtrength.
Thus the Levits with their moſt holy skill,
So taught the people that they all were ſtill,
Now hold your peace to them there they did ſay,
Neither be greev'd, for holy is this day.
Then all the people, as they thought moſt meet,
Did go away both for to drink and eat,
And to ſend portions, and to make great mirth,
Becauſe they had heard GODS word of great worth.
Then gathred were upon the ſecond day,
Numbers to hear what Ezra ſcribe would ſay,
Both Prieſts, Levits, and people in a band,
Came unto Ezra for to underſtand

The law of GOD; then found they that Isra'
In booths of branches once a year should dwell
And that they should with diligence the same
In all the cities of the land proclame.
So all the people for to shun reproof,
As Ezra bade, made booths upon the roof
Of their houses, and some made in the street,
Some in GODS court, as they thought fit and
meet.

Since Joshuas dayes Isra'l had not done so
Then all rejoic'd, as was enjoin'd to do
The people then forgetting their distresse,
Were filled all with joy and great gladnesse.
Then Ezra wise, a worthy man indeed,
In the book of Gods law did dayly read;
Seven dayes the feast they keeped; the eight day
Was most solemne, that done, they went away.

Chap. 9

NOw of this mon'th in the twentie four
day,
The children of Isra'l without delay
Assembled were with sackcloth and fasting,
And earth upon them a signe of mourning;
Then from all strangers Israels holy seed
Did separate themselves, and did indeed
Confesse their sins before the Lord right soone,

And als the sins which their fathers had done,
Then as they were directed by GODS grace,
With reverence they stood up in their place:
One fourth part of the day they read Gods law,
Another fourth part they confessd with awe
Their greevous sins, and that with one accord,
That done, in feare they worshipped the Lord.
Then on the staires the Levites by and by,
So standing up unto the Lord did cry:
Then other Levits said with one accord,
Stand up, and blesse for ever yee the Lord,
Thy glorious name for ever blessed be,
Which is extoll'd above blessings most hie;
Thou, even thou art the mighty Lord alone,
By thee the Heav'ns, the Heav'n of Heav'ns were done,
With all their hoste, the Earth and all that be
Therein, with what doth swimme in the deep sea,
Thou by thy power dost preserve them all,
They at thy feet to worship thee downe fall.
Thou art the LORD who diddest choose Abram
From Ur of Calde, whom thou Abraham
Didst call after, and foundest most surely,

His

His heart to be most faithfull before thee:
With him in mercy (thou being conten')
Made a most sure and solemne Covenant,
To give the land of wicked Cananits,
Of Hittits, and the profane Perizzits,
And Ammorits and Girgashites by grace,
To these who should be of Abrahams race;
What Thou hast said Thou hast performed now,
For in all things most righteous art thou.
The troubles of our Fathers thou didst see,
And heardst their cry, even hard by the red sea,
And shewedst signes and wonders to Pharo,
And on his servants, and people also;
For Thou didst knowe how that they did proudly
Against them, so a Name Thou didst get Thee,
As clearely it appeares to us this day,
Yea, before Thee we must confesse, and say,
Thou before them the red sea didst divide,
So that the waves were walls on every side,

hey stood up straight as thou diddest command,
hat thy people might walke one the dry land.
s for our foes, thou didst them all anone
nto the deepes throw downe as a great stone.
Moreover thou them leddest in the day,
Even by a cloudy pillar; thou the way
them shew by night, by a pillar of fire
Thou didst them guide as their hearts could desire.
Thou camest downe with great pompe and with might
Upon mount Sinai and from heav'ns most bright
Thou spak'st with them and gav'st them right judgements
True Lawes, good statutes and commandements,
And madest them thy sabbaths understand,
And statutes Laws ordain'st by Moses hand;
And from the heav'n gav'st bread to them hungry
And from the rock gav'st drink to them thirsty.
And promisedst that they should sure possesse
The land, which thou had by thy Holinesse
Sworne them to give; but they dealt most proudly
As our fathers, and hardned most stifly

Their

Their necks, so they wicked stood not in
They hearkned not unto thy blessed Law;
They stubburnly refused to obey,
The great wonders which they saw every d
They did forget; their necks as in a rage
They hardned, and to turne to their b
dage
They made a Captaine in rebellion,
But thou art a God ready to pardon,
Most gracious, and unto anger slow,
Of kindnesse great, which rich doth overf
Yea more, when they a molten Calfe
made,
And in great rage most wickedly had said,
This is thy GOD which from Egypt bro
thee,
By this they did the Lord provoke highly:
Yet thou in mercy them in their distresse
Forsookest not, even in the wildernesse;
The cloudy pillar with darknesse by day
Them from their foes did hide, while
the way
Of the red sea they march'd; in the da
night

fiery pillar went before with light.
hy good Sprit also unto them thou gave,
u didst provide that they might Manna have
meat; in thirst (when they thee did provoke)
ou gavest water from the flinty rock:
fourty years thou in the wilderneſſe
tained, ſo that in greateſt diſtreſſe
ey lacked nothing, they fear'd not the cold,
all that time their cloathes did not waxe old;
more, in this GODS mercies did excell,
their marching their feete did never ſwell:
ou gav'st them Kingdomes, and they did poſſeſſe
h Sihons land, and Ogs in wilderneſſe,
ou did them bleſſe and multiplie their ſeed,
s Starres in Heaven that were above their head:
fter they had paſt through the wilderneſſe,
e promiſde land thou made them to poſſeſſe;
ou in their hands gave theſe Kingdomes and Kings,

And

And made them Maſters for to rule all things
Within theſe bounds and alſo to command
Their ſtrongeſt cities, and their fatteſt land:
They did poſſeſſe houſes full of all goods,
Vineyards, and wells digged and Oliveyards,
And pleaſant fruit trees in great abundance,
Which God appointed for their maintenance;
So they did eat, they filled with fatneſſe,
They luſty did delight in thy goodneſſe.
Neverthelеſſe they (diſobedient)
Rebeli'd proudly 'gainſt thy commandement
Behind their backs they did reject thy Law,
To ſlay thy Prophets they ſtood not in aw;
Becauſe againſt them they did teſtifie,
That from their ill wayes they might turne to thee,
But they wicked by their tranſgreſſions,
Againſt God wrought great provocations.
Therefore (for their greevous iniquities)
Thou them delivere'dſt to their enemies.
Who them did vex with much trouble and feare,
Yet when they cri'd thou from heav'n didſt them heare

According

cording to thy manifold mercies,
ou gav'st them saviours from their ene-
mies
em for to save: but when prosperitie,
nd rest they got they rebell'd against thee;
herefore in wrath thou left them in the hand
f cruel foes, whom they could not gainstand,
t when returning they cri'd unto thee,
hou hard'st from Heav'n their grones of mi-
serie,
By frequent rods thou mad'st them stand in
awe,
hem for to bring againe unto thy Law.
et they dealt proudly, and refus'd to heare
hey sinned still 'gainst thy judgements severe,
ith hardned neck the shoulder they withdrewe
nd would not hear, nor yet their life renew:
et many yeers thou didst them still forbeare,
ea and reprov'd, yet would they not give eare;
herefore in wrath thou gav'st them in the
hands
f the most cruell people of the lands:
leverthelesse for thy great mercies sake,
hou utterly them wouldest not forsake,

Now

Now therefore, LORD, who art great a
mighty,
Who Cov'nant keepest in thy great mercy,
Let not this greef seeme little thee before,
That on our kings, princes and priests lyes so
Als on our prophets, fathers, people all,
Not sparing any either great or small,
Since the tyme of the strong Assyrian kings,
Vnto this day such is the case of things.
Howbeit in all that is upon us brought
Thou art most just, and truely hast done nought
But what is right, and full of equity,
But we, alas, all have done wickedly;
Neither our kings, our princes, or our priests
Did keep thy law, or yet care for thy hests,
Or hearken unto thy Testimonie,
Wherewith thou didst against them testifie,
For in their kingdome they would not thee serve
But still profanely from thy law did swerve.
Behold we are servants, alas, this day,
And for the land that thou didst give for ay
To our fathers, the fruit thereof to eat,
Behold in it, as drudges we must sweat:
It yeeldeth much increase unto the kings,

Whom

Whom over us thou hast set for our sins,
Ov'r our bodies they domination have,
And cattell, they us at their pleasure slave:
Thus we afflicted are in great distresse,
Because of this we all both more and lesse
A Cov'nant sure both make and write it well,
And to it set our Priests and Princes seal.

Chap. 10.

NOw these that sealed were Nehemiah
The Tirshatha, son of Hachaliah
And Zidkijah, with Priests Levits Porters,
And singers, als Nethinims with others,
Who having knowledge to their brethren clave,
And made an oath that they should so behave
Themselves wisely, to walk in the Lords Law,
And that to sinne they all should stand in aw.
We also vow'd by counsell grave and sage,
Neither to take nor give in mariage,
But to abhor the people of the land,
To do the same we made a solemne band:
Also we did ordaine without delay,
Not to permit markets on sabbath day;
And that also we would leave the seventh yeere,
And from exacting of debts would forbeare,

Alſo we did ordaine to charge yearly,
Our ſelves with the third part of good money
Of a ſhekel, this was for the ſervice,
Of GODS owne houſe made for his ſacrifice.
Then we caſt lots Levites and Prieſts among,
For the wood offrings, which then did belong
Unto GODS houſe, on his Altars to burne,
According as GODS law ordain'd by turne:
Likewiſe to GODS houſe we ordain'd to bring,
The firſt fruits of all trees and every thing,
The firſt borne of our children and cattell,
We year by year brought unto th' Eternel,
With firſt of all things that Levits could crave,
The tithes in all wherein we tillage have.

Chap. 11.

THen they ordain'd the tenth man of Iſra'l,
To come and in Jeruſalem to dwell,
Of the people nine parts they did ordaine,
In other Cities to dwell and remaine:
The people bleſſd all theſe who willingly
Offred to dwell in Salems fair city.

Chap. 12.

HEre are the Prieſts, Levits of Iſrael,
Which came up with worthy Zerubabel:

Her

Heere is als the hie Prieſts ſucceſſion
Recorded, with the dedication
Of Salems walls, the office of the Prieſts,
Appointed for to keep the Solemne feaſts.

Chap. 13.

WHen we unto GODS Law gave audience,
We found it written that for no pretence
The Ammonite or Moabite ſhould come
For ever in Gods congregation,
Becauſe they met not Iſrael with bread,
But hired Bala'm againſt them indeed,
That he them ſhould blaſt with bitter curſing,
Which God by grace turn'd into a bleſſing.
It came to paſſe now when they underſtood
The law, they did the mixed multitude
From Iſrael ſo ſever and diſperſe,
That they with them ſhould have no more commerce.
Then Nehemiah cauſed ſpeedilie
Cleanſe all the chambers, which were ſet to be
Prepared for Tobiah by th' hie Prieſt
Eliaſhib, who at his earneſt requeſt
Being alli'd to him, then did prepare
A great chamber, a great ſhame, even there where

The Levits laid, incenſe and tithes of corne,
And wine, and oyle, which thitherto we
borne:
For this greeved was good Nehemiah,
Who caſt foorth all the ſtuffe of Tobiah.
Moreover he perceiving the Levits,
Whoſe charge was for the ceremonious rites
Defrauded of their wonted portion,
Had with the Rulers great contention.
Hee ſaid to them, Fy on you, how can yee
Make GODS houſe thus through extreame poveri
To be forſaken by the Levits, Who
By your vile greed are wronged ſo and ſo?
After that done, he a man full of grace,
Made the Levits to returne to their place.
Then all Judah ſoon brought the tith of co
And the new wine, and oyle were alſo borne,
With diligence unto the treaſuries,
Which brought to Levits great commodities;
Treaſurers likewiſe Nehemiah try'd,
Shelemiah Prieſt and als Zadok the ſcrib,
And of Levits Pedajah, and Hanan
The Son of Zaccur, of theſe every man
Was counted faithfull; theſe did diſtribute
What cheerefully others did contribute.
Then Nehemiah ſaid, *Remember me,*
Concerning this O my GOD graciouſly.

And wipe not out my good deeds, I thee pray,
Which I have done for my GODS house the day.
In theſe dayes ſaid the good Nehemiah,
ſaw others in the land of Judah
Who on the Sabbath, wine preſſes did tread,
Who brought in ſheaves and their Aſſes didload;
Others wine grapes, and burdens great did lay,
Upon beaſts backs, and on the Sabbath day
Them brought to Salem, and cornes openly
Did ſell, but I gainſt them did teſtifie.
There men alſo dwelt who brought fiſh from Tyre,
With divers wares which were coſtly and deare,
And on the ſabbath theſe men moſt profaine,
Made their markets in GODS Jeruſalem.
Then with the Nobles great men of Judah
I did contend for the great Jehovah;
What evill is this yee doe then did I ſay
That yee profaine thus the LORDS ſabbath day?
Againſt the LORD did not your fathers thus,
And did not our GOD bring all this on us,
And on this citie? yet ye bring more wrath
On Iſra'l by profaning the Sabbath.
It came to paſſe that when I did remarke
That Salems gates began for to be darke
Before the ſabbath, then I did command
That all the gates ſhould by my ſervants hand

Be

Be ſurely ſhut, I ſtraitly charg'd that they
Should not be opned till the ſabbath day
Was fully paſt, and ſo for this effect
I at the gates ſome of my ſervants ſet,
And them directed moſt ſtraitly, that they
Should not permit upon the ſabbath day
Men to bring burdens, ſo my ſervants wiſe
Made the merchands for to lodge once or twiſe
Without the wals, then did I teſtifie
Againſt theſe men and ſaid for certaintie,
Why lodge yee thus about the wall, profaine?
Aſſure your ſelf if yee do ſo againe,
On you moſt vile I will lay hands therefore,
From that tyme on ſabbaths they came no more.
The Levites I ordain'd without delay,
To keep the gates, even for the ſabbah day.
Concerning this, my GOD, remember me,
And ſpare in the greatneſſe of thy mercie.

I ſaw then Jewes who marri'd of Aſhdod
Wives, and of Ammon, and els of Moab;
Their children ſpake half in the Aſhdods ſpeach,
But of Hebrew they could not ſpeake a which;
Then with them I ſeverely did contend,
And did them curſe, and of them in the end
I alſo ſmot ſome whom I did not ſpare,
In wrath alſo I plucked off their haire,
And by the Lord I made them for to ſweare

Sayi

Saying, yee ſhall not give your daughters dear
Unto their ſons, nor yet their daughters take,
Nor with them ſhall yee any mariage make,
Did not Solomon one of Iſra'ls Kings,
Againſt the LORD ſinne greatlie by theſe things?
Among many none was like unto him,
Outlandiſh women yet him cauſde to ſin:
Will yee then with this ill defile your lives,
Even to tranſgreſſe by maryíng ſtrange wives?

And then one of the ſons of Joiada,
Son of Eliaſhib hie Prieſt of Jovah,
Sauballats daughter mari'd wickedly,
Therefore in haſte I chaſed him from me:
Remember them, my GOD, becauſe that they
Thy holy Prieſt-hood have defil'd this day.
Thus I them cleanſed from the wickedneſſe
Of ſtrangers, and then in their buſineſſe
The prieſts and Levites I did well appoint
Preciſe to keep their wards in every point,
Both for the firſt fruites, and offring of wood,
Remember me, O my GOD, now for good.

THE USE.

By Zerubabel, GOD in his mercy,
Did build the Temple and Salems city
By Ezra ſcribe even to his lawes conforme,
The peoples manners he did well reforme,
And which indeed was not a comfort ſmall
By Nehemiah he built Salems wall.
See how the Lord his mercies doth inlarge
By impoſing to every man his charge;
That ſo his Church may on this earth endure
Divers he ordaines its well to procure:
Some to do this, and ſome that, at his will
Which his favour demonſtrates and his skill
As he makes birds by pleaſant quaverings,
Like nimble Thumbs, which ſtrike on diverſe
ſtrings,
Renew their note and in diverſitie
Rejoice mans heart with a ſweet melodie,
Even ſo the Lord, with divers gifts doth deck
That he thereby his people may protect
And beautifie, and ſo them may advance,
From under the Buſhell of ignorance:
See how God doth his divers comforts ſeal
Both for the church, and als the commonweal

THE GARDEN OF ZION.

The Booke of *Esther.*

A Prayer.

I Now must speak of Ahasuerus King,
And of Haman, who on a tree did hing,
And likewise of the godly Mordecai,
Who for the well of Gods church did apply
His heart, for to her happinesse procure.
That she from danger might abide most sure;
Of this good Esther with goodly intent
Was by God made a blessed instrument.
Now come, good God and with thy breath divine
Inspire mine heart, my drossie sprits refine,

Powre

Powre in my breast thy sacred divine powrs,
And teach me how to spend my painfull hours.

ESTHER. *Hid.*

Chap. 1.

IT came to passe that Ahasuerus King,
When he was in the third yeere of his reig
Did make a feast unto all his Princes,
And his servants, Rulers of Provinces;
There he in pompe and royall dignitie
Did shew the honour of his Majestie:
This feast to shew of his glory the rayes,
Did last an hundred, and als fourescore dayes:
After this feast, he to the people all
A banket made, both unto great and small,
In Shushan faire, which was the Kings palace
There many subjects did themselves solace,
With eating, drinking, merrinesse and playes,
This feast did last the whole space of seven daye
Both white and greene, and blue hangings we
then
Fastned most sure, with cordes of fine linnen,
And costly purple to the silver rings,
Pillars of marble, and such other things;
The beds were of fine silver and of gold,

Whi

Vhich were moſt pleaſant alwayes to behold ;
ichly upon a pavement they ſtood
fred, blue white, and als black marble good :
n gold veſſels they drink unto them gave
n abundance, as much as they could crave.
he law of drinking was none did compell ;
or ſo the King had well appointed all
is Officers, who did no more require
t that eachman dranke after his deſire.
Alſo Vaſhti the Queen, women did bring
o feaſt with her, in the houſe of the King :
n the ſeventh day as Ahaſuerus was
errie with wine, even as it came to paſſe
hat he ordained (without leſſe or more)
hat Eunuchs ſhould bring Vaſhti him before,
Vith the crowne royall, full of dignitie,
o ſhew unto the Princes her beautie ;
or ſhe was faire ; But Vaſhti did refuſe,
o come unto the King. who wroth did uſe
reat rigour for her diſobedience,
ecauſe they thought it drew in conſequence :
heſe of the Princes who were the moſt wiſe
hought by this deed that women would deſpiſe
heir husbands, when of it once they ſhould heare,
nd that the baſeſt would no more forbeare,
herefore of this let there be a decree
gainſt the great pride of the Queen Vaſhti,

Seeing

Seeing she hath contemn'd the royall state
Of Ahasuerus, let her whole estate
Be given unto some other speedily,
Who shall by all be esteem'd more worthy;
That all women by her may stand in aw,
Let this decree be written for a law,
Which publish'd through out the Empire all,
Shall make wives honour husbands great and
small:
After the Princes had heard this saying,
They it approv'd, so likewise did the King,
So letters were sent that all men might heare,
That each man in his owne house rule should be

Chap. 2.

After these things when Vashti was away,
The Kings servants at last began to say,
Let fair young virgins be sought for the King,
And be committed to Hegais keeping,
And let the maid which pleaseth the kings eye,
Be placed Queene in stead of proud Vashti:
When this was said, anone with the saying,
In every point well pleased was the King.
Now in Shushan there was a certaine Jew,
The son of Jair, as the Scriptures shew,
A Benjamite, his name was Mordecai,

He from Salem had been carri'd away
To Babylon, in the captivitie,
With Jechoniah there captive to be:
This man Hadaſſa which was good Eſter,
His Uncles daughter brought up, and als bare
The whole charges; he for her daughter took,
When ſhe was orphan he her not forſook.
It came to paſſe at laſt when the decree
Was heard, that Eſter was brought to Hegai
Who keept the women, he anone Eſther
Moſt fair in face to others did prefer:
Eſter as yet moſt wiſely did not ſhew,
That ſhe by nation was a virgin Jew,
As ſhe directed was by Mordecai,
She ſtrave in all things humbly to obey.
The cuſtome was theſe maids to purifie,
The ſpace of twelve months, that they thus might bee
Well for the King prepar'd, as was thought meet,
With oyle of myrre, and other odours ſweet;
But above all the reſt Eſther got place,
For in the Kings ſight ſhe obtained grace,
So that he ſet the Crowne upon her head,
For Vaſhti he did make her Queene indeed.
Then the King made a feaſt to his Princes,
And a releaſe als to the Provinces:

And

And royally gave gifts of every thing;
According to the great State of the King.
In this meane time the worthy Mordecai
Sate in the Kings gate, waiting every day:
Eſther had not yet ſhewed her kinred,
Nor her people, as Mordecai indeed
Had charg'd, for ſhe reſpected Mordecai,
As a daughter ſhe him ſtill did obey.
While Mordecai thus ſate in the Kings gate,
Two chamberlens men given unto debate,
Bigthan, Tereſh, of theſe that kept the door,
Who did intend to take the King; therefore
Mordecai knowing what by them had beene
Plotted againſt the King, ſoon told the Queen
And Eſther wiſe did then declare the ſame
Unto the King in good Mordecais name.
When inquiſition was made ſpeedily,
It was ſo, and they hang'd were on a tree;
And in the book of Chronicles this thing
All this was written even before the King.

Chap. 3.

AFter theſe things the King of Perſia
Did raiſe Haman, ſon of Amedatha
The Agagite, and him advanced high
Above all the Princes that were him with:

All

l the Kings ſervants not to give offence,
d bow to him, and give him reverence:
t Mordecai (who did him not allow)
fuſed alwayes unto him to bow.
r this Haman (incenſde with great fury)
ended to deſtroy moſt ſpeedily
th Mordecai and all his nation,
cauſe he made not due ſubmiſſion.
In the firſt moneth, the moneth Niſan,
the Kings twelfth year, before proud Haman,
ey caſt *Pur*, that is, lot from day to day,
ow that they might the Jews all ſweep away.
Then Haman ſaid to Ahaſuerus King,
ke heed, and hearken unto my ſaying;
eer is a people that ſtands not in aw,
oud, and perverſe, who keepe not the Kings law:
herefore it hurts the profite of the King,
hat they within thy bounds have abiding:
f it ſhall pleaſe the King them to deſtroy,
will ten thouſand talents ſurely pay
f good ſilver, and give it ſpeedily,
o theſe that have charge of the treaſury.
Then thus perſwaded Ahaſuerus King,
continent took from his hand his ring,
nd ſaid to him, Take theſe folk ſpeedily,
nd do with them, as ſeemeth good to thee.

And

Then letters from the King anone were ſent,
To all Provinces for the ſame intent,
That all the Jews without faile in one day
Should from the earth like doung be ſweept aw
The poſts went out, and runnig made great hal
To execut what Haman had purchaſt:
The King and Haman then drank merrilie,
But poor Shuſhan was in perplexitie,

Chap. 4.

WHen what was done, was ſeene by Mordec
He rent his cloaths and bitterly did cry,
He put on ſack-loth with aſhes, and went,
And to the Kings gate came incontinent:
In every province then was great mourning
Among the Jews, with wailing and faſting:
Yea thus perplexed, many night and day
In vileſt ſack-cloth and in aſhes lay.
When Eſthers maids thus Mordecai had ſeen
Clothed with ſack, they told it to the Queene,
Who greeved much, unto Mordecai ſent,
To change his ſackcloth with coſtly raiment:
But he the ſame from their hands would no
take.
Then Eſther wondring why he thus did make
So ſtrange with her, ſhe for Hatah did call,

hat he ſhould know what was it great or ſmall,
hat greeved had the heart of Mordecai,
o that he did weare ſackcloath day by day.
So Hatah went to him unto the ſtreet
f the citie, even before the Kings gate;
nd Mordecai him told with great annoy,
hat Haman minded the Jews to deſtroy;
e gave him als the copie of writing,
f the decree ſeal'd by the Kings owne ring;
hat he unto Eſther might ſhew the ſame,
hat ſhe might know what evil her foes did frame,
nd that ſhe ſhould go quickly to the King,
o make requeſt for to prevent this thing;
o Hatah came with diligence that day,
nd told Eſther the words of Mordecai.
Then Eſther ſent Hatach to him againe,
o ſpeake theſe words, ſhe wiſe, did him ordaine;
he Kings ſervants and people all doe know,
hat the Kings Lawes moſt ſtrict doe not allow,
hat to the inner court come great or ſmall,
u ſuch as thoſe for whom the King ſhall call;
othing but death for him who is ſo bold,
s to approach except the King out hold

His golden ſcepter, thereby to give leave
To come to him; none but ſuch after live.
But I have not beene call'd unto the King
Theſe thirty dayes: tell Mordecai this thing
And they againe did tell to Mordecai,
The words which Eſther unto them did ſay.
Then Mordecai commanded this anſwere
Quickly for to be given to Queene Eſtner,
Think not with thy ſelf I tell thee for new
That thou eſcape ſhalt more then other Je
For if at this time thou doſt hold thy peace,
Enlargement ſhall come from another pl
Unto the Jewes, but thou moſt certainly
With thy fathers houſe ſhalt deſtroyed be:
Who knowes but thou by providence divine
Art to the Kingdome come for ſuch
time?
When this was told, then bade the
Eſther
To Mordecai ſoone returne this anſwere,
Goe quickly, and well gather every man,
Among the Jewes preſent within Shuſhan,
And faſt yee for me the ſpace of three da
I alſo and my maids will faſt likewiſe,

And so to goe I will not stand in aw
Vnto the King, though not after the Law:
To get good speed now from my heart I wish,
But if I perish, then let me perish.
So what Esther commanded, Mordecai
Resolved well to do it by and by.

Chap. 5.

IT came to passe after on the third day,
That Esther richly cloath'd without delay,
In th' inner court of the Kings house then stood,
When Ahasuerus King this understood,
To shew both his favour and her surety,
His golden Scepter he held out quickly;
So Esther drew neere, and with diligence
Touch'd the top of the Scepter of the Prince,
What wilt thou Queene Esther, then said the King
What is thy request now in any thing?
It shall be given, to ask now boldly come,
I will it give, though halfe of the Kingdome.
Then Esther said, If it shall please the King,
I onely seeke, ye grant me this saying,
Let the King and Haman together come
To the banket I have prepar'd for him.

Then the King ſaid, at the banket of wine
Unto Eſter, what is that ſute of thine,
And thy requeſt? unto me boldly come
I will it give, though halt of the Kingdome.
Then ſaid Eſther, This onely ſute I bring,
If I have found in the ſight of the King
Favour, let the King and Haman quickly,
Come to my feaſt which ſhall prepared be;
Then the morrow as the King ſhall thinke beſt,
I ſhall plainely ſhew what is my requeſt.
Then went Haman foorth from the King that
day
Joyfull and glad, but when he Mordecai
Saw in the Kings gate, that he up not ſtood,
With indignation kindled was his blood.
Nevertheleſſe proud Haman did refraine
Himſelf, untill he returned againe
Unto his houſe, where he incontinent
For his wife Zereſh and for his friends ſent,
And Haman told them of the great glory
Of his riches, and children, which many
In number were, he told als every thing,
Wherein he had been honour'd by the King,
Who had (in ſigne and token of his love)
Promoted him the Princes all above.
Yea moreover ſaid he the Queene Eſther;
Made a great feaſt, whereat none at all were,
Except

cept the King and I, and to be plaine,
morrow invited I am againe,
et all this glory availes me nothing,
s long as I ſee Mordecai ſitting
t the Kings gate; Then ſaid Zereſh his wife
nd all his friends, we ſhall ſoone end this ſtrife;
et a gallous of fifty cubits hie,
or Mordecai right ſoone prepared be:
peake to the King to morrow, and anone
et Mordecai be hanged thereupon,
hen merrily go to the feaſt; this ſaid,
Vell pleaſd Haman, and he a gallous made.

Chap. 6.

ON that ſame night Ahaſuerus the King
Could not get ſleep, he cauſed to him bring
he Chronicles, that they the ſame might read,
efore the King; thereto he took good heed;
here it was found written that Mordecai,
ad told how two vile traitours did betray
he King; Bigthana and Tereſh they were
wo Chamberlens the keepers of the doore,
Vho ſought on Ahaſuerus for to lay
heir hands; this was reveal'd by Mordecay,
Vhat honours for this got he? ſaid the King,
he ſervants ſaid, For him is done nothing.

In

In this meane time, Haman without delay,
Was come to Court to cause hang Mordecai:
Then said the Kings servants unto the King
That Haman stood in the court; in him bring
Said Ahasuerus, who to Haman said,
What gifts shall be given, or what honours laid
Upon the man on whom the Kings delight
Is to bestow honour with all his might?
Now proud Haman thought in his lofty heart
That to him the King would this all impart,
Thus he answ'red, let the apparell deare,
Which Ahasuerus useth for to weare
Be brought, with horse on w hichhe King doth ride,
Let als the Crowne be setupon hishead,
And thus in pompe let him even by the hand
Of some great Prince be cloath'd, then let com mand
Be given, that he most humbly with all speed
Bring him on horseback, and through the street lead,
And then proclame the rider there before,
Thus shall it be done without lesse or more,
Unto the man whom the Kings Majestie
Delights to honour with great dignitie.
Then said the King unto Haman, Make haste,
Now take my horse, and my apparell best,

s thou hast said, And do to Mordecai,
et nothing faile, do all without delay.
Then Haman took th' apparell and the horse,
laving within his heart greef and remorse,
s the King had ordain'd, without delay.
laman did each thing unto Mordecay.
efore whose face he did proclaime this thing
his is the man in whom our Prince, and King
Hath his delight, and bids tell at this houre,
hat his delight is this man to honour.
Then Mordecai to the Kings gate return'd,
ut Haman hasted to his house and mourn'd,
laving his head cov'red in signe of greefe,
nd told Zeresh his wife, and these who cheefe
Were of his friends, what did to him befall,
hen said to him, his wife and als friends all,
f Mordecai be of the Jews a man
efore whom thou hast fall'n, doe what thou can,
gainst him surely thou shalt not prevaile,
ut shalt before him still fall without faile:
Vhile they did speake, the chamberlens in haste
ame to bring Haman unto Esthers feast,

Chap. 7.

SO King and Haman came with Esther Queene,
The second day at the banquet of wine,

And

And the King unto Esther said againe,
What is thy request? Now with me be plaine,
Conceale nothing; to ask now boldly come,
I will it give though half of my kingdome.
Then Esther Queene answ'red, and said this
thing,
If in thy sight I have favour, O King
Found, let my life now be given unto me
And my peoples, for we ordain'd surelie
To be destroy'd are, and als to be slaine,
So that none of us alive should remaine,
If they us for bondmen and bond women
Had sold, we all had keeped silence then,
Although in so doing the enemie,
The Kings domage could not repaire rightly.
Then said the King unto Queene Esther soone
Who? Where is he who durst such thing presume
For to atchieve? Then said Esther quickly,
This is Haman our wicked enemie
Then Haman when he had the matter seene
Was sore afraide before the King and Queene,
Then from the banket wroth when this was done
The King arose, into his garden soone
He went; then Haman stood to make request
To Esther for his life; for fear oppress
His heart, because he saw that an evill thing,
Against him was determin'd by the King.

The King return'd found Haman on the bed,
Of Esther fall'n, then to him the King said,
Will this Haman now also force my Queene,
Even in the house as heere now may be seene?
As the King this word had said, With disgrace,
The men arose, and cov'red Hamans face.
Then Harbonah a servant to the King
To Ahasuerus said, Think on this thing:
Behold this Haman made for Mordecai
A gallowes high, even of cubits fifty,
Whereon he minded to hang him anone.
Then said the King, soone hang him thereupon,
So was Haman hang'd on a gallowes hie,
This did the Kings wrath fully pacifie.

Chap. 8.

ON that day the great King Ahasuerus
Unto Esther the Queene gave Hamans house,
Then Mordecai was brought unto the King,
And Ahasuerus gave to him his Ring,
Which he to Haman had giv'n, in that day,
Ov'r Hamans house Esther set Mordecai.
Then Esther after Haman most perverse
Was hang'd, did sute his letters to reverse,
Which could not be, but to Esther this thing,

Was

Was granted by Ahaſnerus the King,
Ev'n that the Jewes themſelves might well de-
fend
'Gainſt the malice which their foes did intend:
So the poſts rode, and publiſh'd the decrees,
Permitting Jewes to kill their enemies.
Then Mordecai, ſoone went out from the King,
Who unto him had given his royall Ring
With apparell of blew, and white, and Crowne
Of pureſt gold, with garments hanging downe
Of fine linnen, and als of purple made,
Then the Citie of Shuſhan was moſt glade.
Then had the Jewes both light and great
gladneſſe,
With great honour, and joyfull merrineſſe,
In all places whether the Kings decree
Did come, the Jewes there had proſperitie,
With joy, gladneſſe, a feaſt, and a good day.
Then many people did without delay
Even become Jews, who then did much excell,
For of the Jews the fear upon them fell.

Chap. 9.

IN the ſame day which Haman did ordaine,
That all the Jewes in each place ſhould bee
ſlaine,

The Jewes ſtrengthned, great forces did command,
So that none of their foes could them withſtand,
Yea more the Rulers helped them right well,
Becauſe the fear of Mordecai then fell
Upon them all, thus the Jews, in a word,
Their enemies ſmot with ſtroke of the ſword,
In the palace of Shuſhan the Jewes then,
Slew and deſtroyed there five hundred men
With ten ſons of Haman, *Parſhandatha*,
Dalphon, *Aſpatha*, *and als Poratha*,
Aridatha, *Parſmaſhta*, *Ariſai*,
Adalia, *Vaiezatha*, *Aridai*,
All theſe the Jews did ſlay, they gave command,
That on the ſpoile they ſhould not lay their hand.
Unto Eſther the King he ſaid againe,
The Jews in Shuſhan have deſtroy'd and ſlaine
Five hundred men, and Hamans ſons, ten Princes,
What have they done in the other Provinces?
But yet tell me what's thy petition,
What would thou further, and it ſhall be done?
Then ſaid Eſther, If it ſhall pleaſe the King,
Unto the Jews in Shuſhan grant this thing,
To do the morrow alſo ſpeedilie,
Even according unto this dayes decree,
And let Hamans ten ſons now for his ſake,

Be hang'd on the gallowes which he did make:
When this the King did heare, he did anone
Command right quickly it so to be done:
Then according unto the Kings decree,
Hamans tens Sons were hanged on a tree,
Thus all the Jewes that were then in Shushan,
Gath'red themselves together every man,
On the fourteenth day of Adar, they then
At Shushan quickly slew three hundred men,
All these the Jewes did kill, but gave command
That on the spoile no man should lay his hand:
While other Jewes this matter understood,
Themselves they gath'red and right stoutly stood
For their lives, and had rest in all the land,
And of their foes slew seventie five thousand;
But as did others so likewise did they,
None of them all laide hands upon the prey.

The Jewes then the thirteenth and fourteenth day
Did consecrate to feasting and to play:
But these at Shushan with these other two,
Did consecrate the fifteenth day also,
As a day of both feasting and gladnesse,
To praise the LORD, who sav'd them from distresse.

The Jewes who in villages did remaine,
The fourteenth onely for this did ordaine,

To be a day of feasting and gladnesse,
Even a good day of shewing great kindnesse
One to another, this did Mordecai,
Write to the Jewes who gladly did obey;
To stablish this among them neere and far,
That the fourteenth and fifteenth of Adar
Should yeerely keepe well in their memorie,
Because that they them from their enemie
Did rest, so that from sorrow that blacke day,
Was turned unto feasting and to play,
And sending portions one to other, and
Gifts to the poor who had nothing in hand.
Then with courage the Jewes did undertake,
As they had then begun, there was no lake;
As Mordecai had written they did all,
Because Haman to put the Jewes in thrall
Devised had to cast Pur, or the lot,
That he them might destroy in anger hote:
But when Esther came to the King with speed,
Hamans device he ordain'd on his head
For to returne, and that he should quickly,
With his ten sons be hanged on a tree.
For this the Jewes after did not forbear,
Two dayes of Purim to keepe every yeer,
Yea that thereafter these two dayes indeed,
Should never perish from them and their seed.

Then

Then Eſther the Queene and als Mordecay
Did write againe for keeping of that day,
For to confirme all that they did ordaine;
And that none of them ſhould theſe dayes pro-
fane,
But ſhould remember how GOD by and by
Did ſee their faſtings and als heard their cry:
Theſe matters of *Purim* were by decree
Confirm'd, and written in a book clearelie.

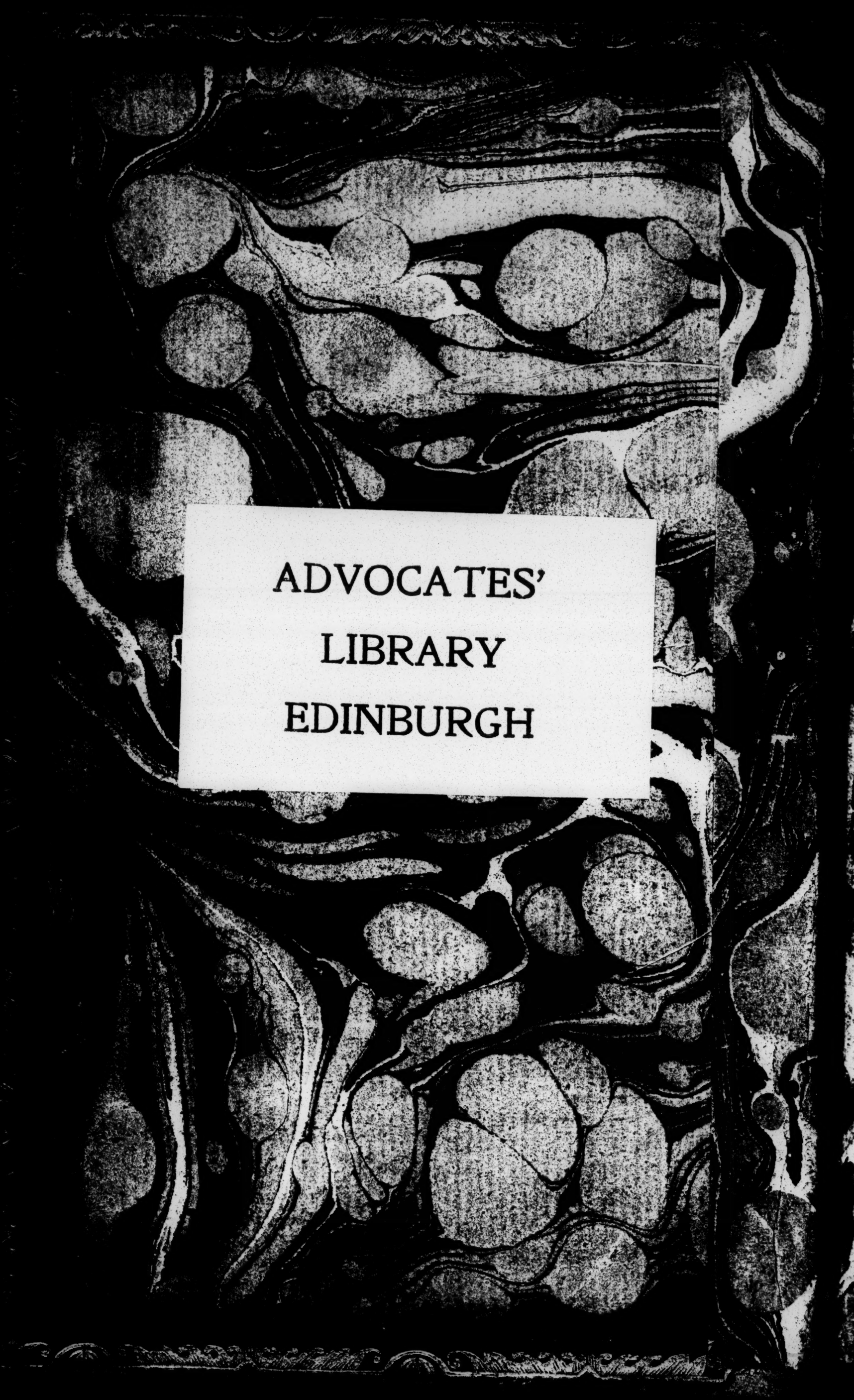
Chap. 10.

THen Ahaſuerus the King did command,
To lay a tribut upon all the land,
And als upon the Iſles of all the ſea,
The like tribut he ordain'd for to be:
The noble acts of his great power and might,
And Mordecais greatneſſe in all mens ſight,
Are they not written well with other things,
In Chronicles of all the Perſian Kings?
Thus Mordecai exalted moſt highlie
Unto the King was then next in degree,
He ſought the wealth of his people indeed,
He likewiſe did ſpeake peace to all his ſeed.

THE USE.

Heere learne how that the LORD in great
mercie,
Rescues his Church in great adversitie;
When all things seeme to be destroy'd and
gone,
Then doth the Lord for help rise up anone:
Though troubles great the Church greeve day
by day,
GOD at the last can raise a Mordecai;
And though Haman, who GODS folks death
doth seal,
Be high the day, on the top of the wheele,
And in his fury like a Boare doth range
For to devore, GOD can soone make a change
In Princes hearts, so that from high degree
They shall such bring, and hang them on a tree:
See here how GOD his Church can well
defend,
And brings his foes unto a tragick end.

THE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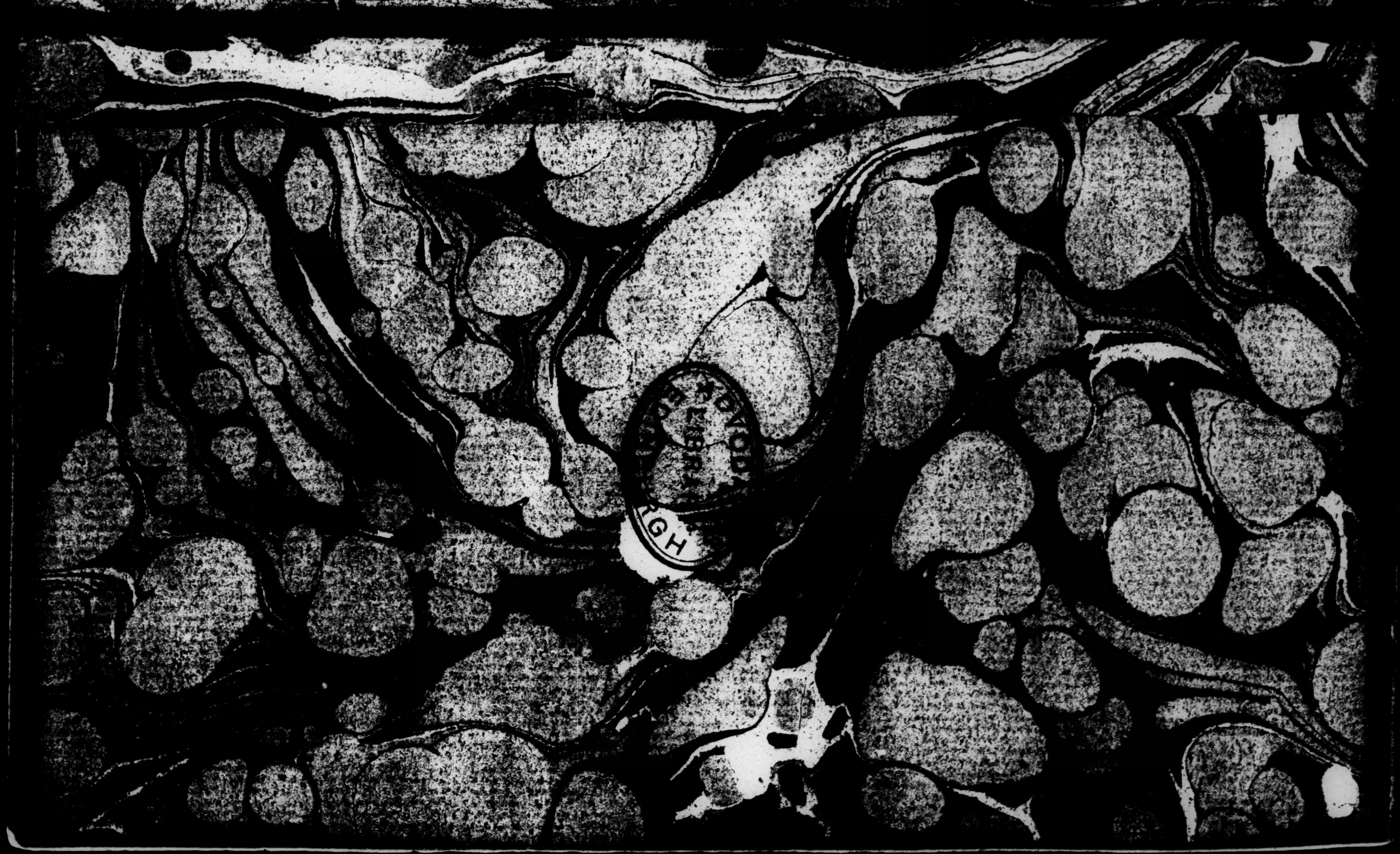
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THE SECOND VOLUME OF *THE GARDEN OF ZION:*

Containing the Bookes of *Job*, *Proverbs*, *Eccleſiaſtes*, and *Song of Songs*, all in Engliſh Verſe.

By M. ZACHARY BOYD.

GLASGOW,
Printed by *George Anderſon*,
1644.

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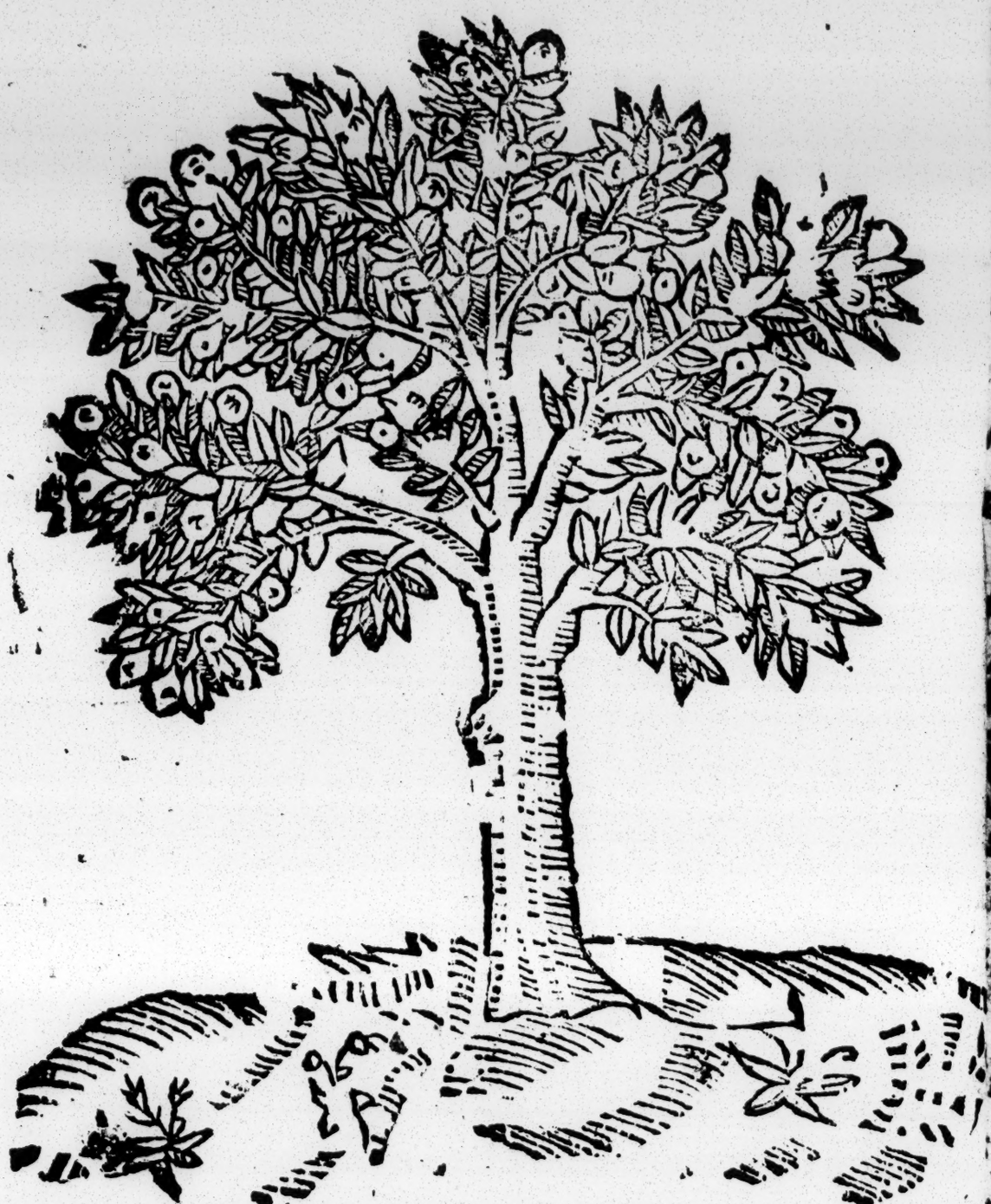

To the most Royall Lady, ELIZABETH, His Majesties only Sister, *Princesse of Palatine of* Rhine, *&c.*

MADAME,

HE Tops of high Trees are mightily shaken by the windes, While the lower branches suffer a more gentle wagging; the thunder-bolts smite oftest upon the tops of steepest rocks, While the base valleyes enjoy a calme in a gentle gale.

Your HIGHNES, *very eminent both in grace and place, hath felt this in your time, as much as any other of the land: As for the particulars, divers are big, like* Habbakuks *vision, Which Was in so great letters, that men might* run, and read the same. Hab. 2. 2.

I know none in Scripture, except CHRIST, *who hath beene more put to the proof of patience*

ence then holy Job, his calamities were gre
he was brought very low, but GOD at last,
ter he had humbled him, blessed his latter e
JOB more than his beginning: *The Lord mak*
42.12. *so With your* Highnes, *When all those storm*
are past, your end With the Righteous shall
PSAL. Peace.
37.37 *Let it please your* Highnes *to take in*
part this little mite of my Muse, With
blessing, and most fervent prayers to GOD,
soveraigne Comforts to cure all your Cros
and to Wipe the teares of troubles from
Eyes: Your Comfort is like the Prophets
sion, Though it tarry, waite for it, beca
HAB. it will come, it will not tarry.
2.3.

From GSASGOVV the 30. day
of September, 1644.

Your HIGHNES most
humble Servant,
M.
ZACHARY BOYD.

THE GARDEN OF ZION.

The Booke of *JOB.*

A Prayer.

O Son of GOD, who from thy veines didst powre
Upon the Crosse that most red crimson showre,
To save lost man, me with thy Sprite inspire,
And in my breast kindle a sacred fire:
Conduct my pen, cleanse both mine hand, and heart,
That I thy Priest may safely touch thine Arke:
Teach me to tune the glory of thy Name,
How thou by Job did Sathan foully shame,

Though

Though he with an insatiate furie fell
Did go about him, for to quaile and quell.
As thou favour to my Heroicks shew,
So for these Lyricks thy Graces renew.

JOB.

Sorrowfull, or *Hated.*

N U Z a Man cald Jo there was,
both perfect, and u right,
Who feared GOD, and d eschew
evill even with all h might:

2 And in that place where he did live
in great prosperity,
By marriage were born to him
seven sons, and *daughters three.*

3 His substance was *seven thousand Sheep;*
and *Camels thousands three*,
He also had *five hundred yoke*
of Oxen most lusty.

Five hundred Shee-asses he had,
rich both in men and beast:
So that he was the greatest man
of all those of the East.

4 His sons did in their houses feast,
yea, every one his day;
They cald their sisters there to eat,
and drink with them alway.
5 It was so when their feasting dayes
were gone about quickly,
Job did them sanctifie, and rose
up in morning early.

For each he offred sacrifice,
fearing his sons greatly
That they had curs'd GOD in their hearts,
thus did good Job dayly.
6 Now it befell upon a day,
when Angels in a throng
Before GOD did present themselves,
Satan came them among.

7 Then the LORD unto Satan said,
whence comes thou? he anone,
From going to and fro on earth,
from walking up and down.
8 Then the LORD unto Satan said,
Hast thou considred well

My ſervant Job, there's none like him,
that on the earth doth dwell.

A perfect and an upright man,
like unto whom are few:
One that the mighty God doth feare,
and doth evil ſtill eſhew.
9 Then Satan in his malice great,
to God this anſwere brought,
It is no wonder that ſo be,
doth Job feare God for nought?

10 Haſt thou not hedg'd him and his houſe,
where he may ſafe abide?
Haſt thou not hedged all about,
he hath on every ſide?
Thou haſt by thy grace infinite,
bleſt the work of his hand,
And his ſubſtance is mightily
increaſed in the land.

11 But now put foorth thy hand, and touch
what he hath in each place,
And he will moſt deſpitfully
even curſe thee to thy face.
12 All that he hath is in thy power
ſaid God, on him onely
Lay not thine hand; ſo Satan went
out from the Lord quickly.

13 There was a day, when his children
(who were indeed numbrous)
Were eating, and wine drinking in
their eldeſt brothers houſe.
14 At that time came a meſſenger,
unto good Job and ſaid,
Th' oxen were plowing, and th' aſſes,
were feeding them beſide.

15 The Sabeans have them all ſpoil'd,
thy ſervants they have ſlaine,
And I onely eſcaped have
to tell to thee the ſame.
16 While he yet ſpake another came,
and ſaid moſt certainly,
The fire of the Almighty GOD,
is fall'n from the heav'ns hie.

It ſheep and ſervants hath burnt up,
and they conſumed be,
And I onely eſcaped am,
alone for to tell thee.
17 While he yet ſpeaking was, there came
another who did tell,
The Caldeans made out three bands,
and on the Camels fell.

Yea they them cari'd have away,
and thy ſervants have ſlaine,

And only I eſcaped have;
for to tell thee the ſame.
18 While he thus ſpake, another ſaid,
Thy ſons and daughters all
Did eat, and als drink wine into
their eldeſt brothers hall.

19 But O behold what did befall,
a moſt fearfull diſtreſſe,
There came a ſtrong and mighty winde,
even from the wilderneſſe:
The houſe four corners it did ſmite,
which on the young men fell:
They are all dead, and I alone
eſcaped am to tell.

20 Then Job aroſe, his mantle he
rent, and did ſhave his head;
He down upon the ground did fall,
and worſhip did with ſpeed.
21 Then ſaid he in his grief and ſmart,
Out of my mothers womb
I naked came, and ſhall return
als naked to my tomb.

The LORD hath given, and als the LORD
hath taken all away:
The LORDS great name be bleſſed ſtill
for ever and for ay.

2 Yet worthy Job moſt patient
in all this miſery
Did not offend, nor charge his God
with rigour fooliſhly.

Chap. 2.

A Nother day the ſons of God
came themſelves to preſent
Before the Lord, Satan alſo
among them there he went.
2 Whence comes thou? God to Satan ſaid,
then Satan anſwred ſoon,
From going to and fro on Earth,
from walking up and down.

3 Haſt thou conſidred Job, ſaid God,
that there is none him like,
One that feares God, and evil eſchewes.
perfect, and upright eke?
Behold, how ſtill he holdeth faſt
even his integrity,
Although that him for to deſtroy
thou (without cauſe) mov'dſt me.

4 Then Satan the Lord anſwerd ſoone,
Job hath felt little ſtrife;
But skin for skin, all that man hath
willhe give for his life.

5 Put

5 Put foorth thine hand, his bone and fleſh
touch, and in little ſpace
He even out of all patience
will curſe thee to thy face.

6 And the Lord unto Satan ſaid,
Behold, and now perceive
He in thine hand given over is,
but ſee thou his life ſave.
7 So from the preſence of the Lord,
Satan went up and downe,
And ſmot poore Job with painefull boiles,
from the ſole to the crowne.

8 Then a potſheard to ſcrape himſelf,
he tooke all deſolate,
Thus he perplexed in his mind
among the aſhes ſate:
9 Then ſaid his wife, Retain'ſt thou ſtill
thine old integritie?
What meaneſt thou, O fooliſh man?
now curſe thou GOD, and die.

10 But he againe ſaid unto her,
his witleſſe wife to ſchoole,
Thou ſpeakeſt now thou knowes not what,
thou ſpeakeſt like a foole.
Shall we receive good, and not evill
at the hand of the LORD?

n all this did not holy Job,
with lips ſinne in a word.

1 Now when Jobs three friends heard of all
this evill and great diſgrace
That came on him, they every one
did come from his owne place:
The *Temanite*, *Eliphaz*, and
als *Bildad* the *Shuhite*,
And *Zophar* alſo joyn'd with them,
the wiſe *Naamathite*:

For they together had all made
appointment of one ſort,
To come, and mourne with their deare freind,
and him for to comfort:
12 But when they did lift up their eyes
afarre, they him no more
Did know, they lifted up their voice,
and weeped very ſore.

And every man his mantle rent,
while thus they had it riven:
They ſprinkled duſt upon their heads
toward the higheſt heaven.
13 So ſeven dayes without ſpeaking wordes,
and ſeven nights they down ſate
Upon the ground, for they did ſee
his grief was very great.

Chap. 3.

THen op'ned Job his mouth anone,
and in greefe curſd his day,
And anſw'ring with a wounded heart,
Job thus began to ſay,
3 Curſd be the day that I was borne,
and let the night like have
That it was ſaid, my mother did
me a man childe conceive.

4 Let that day be darkneſſe alwayes,
let not GODS eye diviſie
Regard it, neither let the light
upon it ever ſhine.
5 Let darkneſſe it and ſhadowes ſtaine,
let a cloud ſtedfaſtly
Dwell on it; let the blackneſſe of
the day it terrifie.

6 Let darkneſſe ſeaze upon that night;
to the dayes of the yeare
Let it not come, nor numbred be,
with moneths by men heere.
7 Let that night in all times to come,
be ſolitarie ſtill,
Let no voice at all come therein,
that is glade or joyfull.

Let them it curſe with all their heart,
that uſe to curſe the day
Who are ſtill ready to raiſe up
their great mourning alway.
Let the ſtarres of its twilight be
darke, let it looke for light
But have none; neither let it ſee
the faire dayes dawning bright.

10 Becauſe it of my mothers womb
ſhut not the doores cloſely,
Nor in the dayes of troubles great
hide ſorrow from mine eye.
11 Why died I not even from the womb,
which compaſſd me about?
Why did not I give up the ghoſt,
when from it I came out?

12 Why did the midwives gentle knees
me at my birth prevent?
Or why the breaſts that I ſhould ſuck
gave milk for this intent?
13 For now both ſtill, and quiet I
ſhould have been for my beſt;
I ſhould have ſleeped in the grave,
then had I been at reſt.

14 With Kings, and alſo counſellers,
men of the earth moſt rare,

Men

Who in places moſt deſolate
did build their houſes faire.
15 Or with Princes who gliſtring gold
had in their treaſures ſtill:
Who their houſes adorned well,
with ſilver fine did fill:

16 Or as an hid untymly birth,
I ſurely had not beene,
As infants in their mothers wombe,
which light have never ſeene:
17 There ceaſe alwayes the wicked men,
From troubling the oppreſt;
And thete from toile and carking care
the weary be at reſt.

12 The priſoners there together reſt,
they not at any houre
Do heare the voice which doth proceed
from the great opreſſour.
18 Theſe that be ſmall, and alſo gerat,
even there together be;
And the ſervant for toilſome taske
is from his maſter free.

20 Wherefore is light given unto him
that is in miſerie,
And life upon the earth to them
that in ſoul bitter be?

21 Whi

1 Which every day do long for death,
but it comes not therefore;
nd dig for it, even more then for
hid treasures and great store.

2 Which doe exceedingly rejoice,
and alwayes gladnesse have,
n their greatest afflictions,
when they can find the grave.
3 And why is light given to a man,
whose way is alwayes hid,
nd whom the Lord hath hedged in,
and from evill will not red?

4 For my sighing before I eat,
doth come and me about,
ly roarings loud like waters great
are largely powred out.
5 For that which I still greatly fear'd,
is come now upon me,
nd that whereof I was afraid,
is to me come surelie.

5 In safety I was not alwayes,
nor yet still had I rest,
was far from all quietnesse;
yet troubles me oppresst.

Chap. 4.

WHen this was ſaid, then Eliphaz
the Temanite that day
Did forme an anſwer, and to Job
after this ſpeach did ſay.
2 If we aſſay to ſpeake with thee,
as friends, and ſo be bold,
Will thou be greev'd? But who from words
can well himſelfe withhold?

3 Behold thou haſt inſtructed well
diverſe in numbrous bands,
And thou by thy moſt wiſe comforts,
haſt ſtrengthned the weak hands.
4 Thy words have well upholden him
that was in miſeries
Straight falling, and thou ſtrengthned haſt
the weak and feeble knees.

5 But now it is upon thee come,
thou fainteſt more and more,
It now thee toucheth in the quick,
and thou art troubled ſore.
6 This is thy fear, and confidence,
which now is made to hop,
The uprightneſſe of all thy wayes,
and even thy ſtrongeſt hope.

Who ever periſh'd innocent,
remember I thee pray?
)! where was ever the righteous man
cut off in any way?
Even as I have ſeen ſurely they
that plow iniquity,
nd ſow the ſeed of wickedneſſe,
the ſame reape certainely.

They periſh by the blaſt of GOD,
as by a bloody war,
nd by the breath of his noſtriles
they all conſumed are.
D The roaring of the Lion and
the voice of Lions fierce,
nd als of young Lions thee teeth
are broken with diſgrace.

I The old Lion doth periſh for
lack of his prey and food,
nd the ſtout Lions Whelps anone
are ſcattred all abroad.
A thing unto me by the Lord
was brought moſt ſecretly,
little thereof by mine eare
received was ſurely.

In thoughts that come moſt ſtrangely from,
the viſions of the night:

When deep ſleep falleth upon men,
depriv'd of ſenſe or ſight.
14 A panick fear then came me on,
I then began to quake,
With this fear was a trembling, which
made all my bones to ſhake.

15 In this meane time appear'd a ſprite,
which paſſd my face before,
The haire of all my fleſh ſtood up,
for I was troubled ſore.
16 It ſtood ſtill there moſt ſtedfaſtly,
but what did then concerne
The viſage, and the forme thereof
I could not well diſcerne.

An image was before mine eyes,
there was a deep ſilence,
And I did clearly heare a voice
ſpeake theſe words in this ſenſe,
17 Shall any among mortall men,
more juſt then the Lord be?
Or ſhall a man whom GOD hath made,
yet be more pure then he?

18 Behold in his ſervants moſt deare,
whom he with graces large
Endewes, he truſts not, his Angels
with folly he doth charge.

9 How much leſſe on all ſuch that dwell
in baſe houſes of clay
Whoſe ground is duſt, which cruſhed are
before the moth alway.

10 From morning to the evening they
are certainly deſtroy'd,
They periſh ſtill without regard,
which they can not avoid.
11 Doth not their great excellencie,
in them ſtill go away,
And ſo without wiſedome like fooles,
go to their dying day.

Chap. 5.

1 CAll now if there be any that
will ſurely anſwere thee,
To which of the Saints wilt thou turne
thy ſelfe to juſtifie.
2 For wrath from the Almighty God
the fooliſh man doth kill,
And envie ſlayes the ſilly one,
without wiſedome or skill.

3 I have ſeene taking root anone,
the fooliſh without grace,
But in a moment ſuddenly
I curſd his dwelling place,

4 His children far from ſafety are,
they are cruſh'd in the gate,
There is none to deliver them
before the judgement ſeat.

5 Whoſe harv'ſt the hungry eateth up,
for their poor maintenance,
Even from the thornes, the robber als
devours their whole ſubſtance.
6 Although affliction from the duſt
to come be not once found,
Neither do troubles great alſo
even ſpring out of the ground,

7 Yet poor man unto trouble great,
and fearfull miſerie
Is alwayes borne, moſt like the ſparks
that ſtill upward do flee.
8 I unto the Almighty GOD,
would ſeek with all my heart,
And unto GOD would I commit
my cauſe in every part.

9 Which great things and unſearchable,
by his arme Almightie
Doth work, and things moſt marveilous
which without number be.
10 Who gracious upon the earth
for watring giveth raine,

And alſo water ſends upon
the fields of all the plaine.

1 Hee in his wiſedome ſets on high
men of moſt low degree,
That thoſe which mourne to ſafety may
at laſt exalted be.
2 The devices of crafty men
he diſappointeth wiſe,
So that their hands can not performe
their wicked enterpriſe.

3 He by his wiſedome takes the wiſe
their craftineſſe among:
And the counſell of froward men
is cari'd all headlong.
4 They in their courſe with darkneſſe meet,
in the dayes time of light,
And wandring in the noone day groop,
as in the darkeſt night.

5 But he well ſaveth from the ſword,
the poor of all the land,
And from their vile blaſphemous mouth,
and from the mighties hand.
6 So the moſt indigent and poor
hath hope in miſery,
And the great GOD doth ſtop the mouth
of vile iniquity.

17 Behold whom the Lord God corrects
he ſure is moſt happy,
Therefore the chaſtning not deſpiſe
of him that's Almighty.
18 For he makes ſore, and bindeth up;
he woundeth, but the hole
He cloſeth up, his hands againe
do perfectly make whole.

19 In troubles ſix, by power great,
he ſhall deliver thee:
Yea in ſeven alſo by no evil
thou ſhalt then touched be.
20 In famine he ſhall thee redeeme
from death, and in a word,
In war he ſhall thee ſave even from
the power of the ſword.

21 From the ſcourge of the wicked tongue
thou ſafely hid ſhalt be:
Thou need'ſt not feare deſtruction
when it comes ſuddenly.
22 At famine and deſtuction
thou ſafe ſhall laugh alway:
The raging beaſts upon the earth
thee ſhall not once afray

23 For with the ſtones of all the field
thou in a league ſhalt be

The beasts which in the field remaine
shall be at peace with thee.
4 Thou shalt know that thy Tabernacle
shall alwayes be in peace,
Thy dwelling place thou visit shalt
and from all sin shalt cease.

5 Thou shalt know also that thy seed
in all the land about
shall be great and thine off spring as
grasse that from earth doth sprout.
6 Thou to thy grave at last shall come
in a full age most like
A shock of corne that commeth in
in his season all ripe.

7 Loe this we have search'd; it is so;
That it well understood
May be by thee now heare it well,
and know it for thy good.

Chap. 6.

THen Job replyd, Oh that my greef
were even now throughly weigh'd,
And my sufferings together were
all in a ballance laide.
For they should be of greater weight
then the sand of the sea,

Therefore

Therefore my wordes are ſwallow'd up;
that they no more ſhould be.

4 For of the great Almighty God
the arrowes are in me,
The poiſon whereof doth my ſprit
drink up moſt ſpeedily.
The fearfull terrours of the Lord,
againſt me every day,
Like ſquadrons in an army great
ſet themſelves in aray.

5 The wilde Aſſe doth he lowdly bray,
if he hath graſſe his fill,
Or lowes the Ox, as in great greef,
if he hath fodder ſtill.
6 Unſavory things without reliſh,
who without ſalt can eat?
In whites of egges who can finde taſte,
that they ſhould be for meat?

7 The things that in my plenty great
my ſoul refuſd to touch,
Are ſtill now for my dainty meat,
while I for ſorrow crouch.
8 Oh that I might have my requeſt!
and God would grant to me,
In his mercy the thing that I
long dayly for to ſee.

Even that it would now pleaſe the Lord
me to deſtroy as dead,
And that he would let looſe his hand,
and cut me off with ſpeed.
O Then ſhould I yet have comforts ſweet,
in mine integrity,
Yea, I my ſelf in ſorrow would
harden moſt conſtantly.

Let him ſtill ſtrike and never ſpare,
for this I know right well
The words of the moſt Holy One
I never did conceale.
1 What is my ſtrength that I ſhould hope,
among ſuch grief and ſtrife?
What is mine end, even that I ſhould
prolong my wretched life?

2 Is my great ſtrength the ſtrength of ſtones,
which doth not quickly paſſe?
Or (as I may here well ſubjoine)
is all my fleſh of braſſe?
3 Is not my ſpirituall help in me
well fixed even alway?
And ſhall I ſay that wiſedome is
quite driven from me away?

4 To the afflicted pitie ſhould
be from his friend moſt deare.

Shew'd, but of the Almighty God
he doth forſake the feare:
15 My brethren have deceitfully
dealt as a brook alway,
And as the ſtreames of brookes they do
moſt quickly paſſe away.

16 Which blackiſh are by reaſon of
the yce both hard and firme,
Which in cold ſeaſons cover it,
the ſnow is hid therein.
17 What time againe they do wax warme,
they vaniſh with diſgrace
When it is hote, they are conſum'd
ev'n out of their owne place.

18 The paths of their way at the laſt
are turn'd aſide; alſo
They periſh quickly, and in haſte
they all to nothing go.
19 The troopes of Tema looked ſtill
with an attentive eye,
The companies of Shebas men
did waite for them ſurely.

20 Becauſe they hoped had, they were
confounded all with ſhame,
Yea, they aſhamed greatly were,
when they all thither came:

21 For now ye are nothing at all,
as may be tuely ſaid
Ye ſee clearly my caſting downe
and ye are ſore affraid

22 Did I ſay ever unto you
in my neceſſitie
Vnto me bring, or give rewards
of your ſubſtance for me?
22 Or that ye ſhould from th' enemies hand
moſt ſtrong deliver me
Or me once from the hand redeeme
of theſe that mighty be?

23 Teach me, and I will hold my tongue;
and no more of you crave,
And cauſe me for to underſtand
wherein I erred have
25 How forcible are the right wordes
which do proceede from love?
But as for you tell me what doth
your arguing thus reprove.

26 Doe ye imagine to reprove
wordes and the ſpeaches find
Of one that is moſt deſperate,
which are light as the winde?
27 Yea, yee doe proudly overwhelme
the poore and fatherleſſe

And alſo for your friend yee dig
a pit of great diſtreſſe.

28 Now therefore be content in mind
and alſo look on me,
For unto you it's evident,
if I do faine or lie.
29 Returne I pray you, let it not
be ſtill iniquitie;
Yea turne againe; my righteouſneſſe,
is in it moſt furelie.

30 Is there tranſgreſſion in my tongue
when I ſuch things rehearſe?
Can not my taſte wiſely diſcerne
the things that are perverſe?

Chap. 7.

IS there not one appointed time
for man on earth to goe?
Moſt like the dayes of an hireling,
are not his dayes alſo?
2 As a ſervant the ſhadow doth,
deſire moſt earneſtly,
As an hireling looks for reward
of his work conſtantly.

3 So am I made for to poſſeſſe
the months of vanitie,

And nights that are moſt wearisome,
appointed are for me.
4 When I lye downe into my bed,
I often this do ſay,
When from this place ſhall I ariſe?
and when ſhall it be day?

full of toſſing to and fro
am troubled all the night,
And this continues ever ſtill,
untill the day be light.
5 My fleſh with vile wormes clothed is,
and clods of duſt alſo,
My skin is broken, and become
moſt loathſome me unto.

6 My dayes go ſwifter in their courſe,
then weavers ſhittles ſlide,
They quickly without hope are ſpent,
and do not fix'd abide.
7 Remember that my life is wind,
in all things heere mine eye,
Of any good that's heere below
ſhall no more ever ſee.

8 The eye of him that hath me ſeene,
ſhall hence ſee me no more,
Thine eyes upon me fixed are,
and I am not therefore.

9 As the great cloud consumed is,
and vanish doth away,
So he that goes downe to the grave,
shall rise no more for ay.
10 He shall no more returne unto
his house, or yet his race,
Nor yet shall any more he be
acknowledg'd by his place.

11 I will therefore in anguish great
no more my mouth refraine,
I in my soules great bitternesse
most surely will complaine.
12 Am I like an unruly Whale,
or like a boistrous sea,
That thou shouldst need to set a watch,
to watch thus over me?

13 when I say in my great distresse,
whereby I become faint,
My bed shall comfort me, my couch
shall well ease my complaint.
14 Then thou with night dreames most fearful
dost skare and trouble me,
And through appearing visions
dost still me terrifie

15 So that my poor afflicted soul,
in all this toile and strife,

oth chuſe ſtrangling, and death alſo;
yea. rather then my life.
6 I loth it, I would not alway
thus live in miſerie;
et me alone, for all my dayes
are very vanitie.

7 What is man that thou ſhouldeſt him
in whole, or yet in part
hus magnifie? and that thou ſhouldſt
upon him ſet thine heart?
8 And that thou ſhouldeſt viſit him;
in favour by and by
ch morning, and him narrowly
at every moment try?

9 How long wilt thou not from me Lord
depart? nor me alone
t, untill I my ſpittle may
a little ſwallow downe?
I ſinned have, what ſhall I doe
unto thee now or then?
ful thou! who the preſerver art
even of all mortall men.

hy haſt thou in thine anger ſet
me, as a marke 'gainſt thee?
that I even unto my ſelfe
a burden ſeeme to be?

21 And why doſt thou not pardon me
my great tranſgreſſion?
And take away th' iniquitie
that lyes my ſoul upon?
For in the duſt now ſhall I ſleep,
and in the morning me
Thou with great diligence ſhall ſeek,
but I then ſhall not be.

Chap. 8.

THen Bildad the Shuhit did ſay
unto poore Job, How long
2 Wilth thou thus ſpeak? How long thy wo
ſhall be like winde moſt ſtrong?
3 Darre thou be bold for to affirme,
that the Lord doth ſubvert
The judgement? Or th' Almighty God
doth he juſtice pervert?
4 If thy children 'gainſt him have ſinn'd,
and he without delay
For their tranſgreſſion in his wrath
hath caſt them all away:
5 If thou unto the Lord betimes
would'ſt in humilitie
Seeke, and make ſupplication,
ev'n unto th' Almightie:

5 If thou were pure, and upright, ſure
he would for thee awake:
Thy righteous houſe moſt proſperous
he would not faile to make.
7 Though thy beginning was but ſmall,
And pinch'd with great diſtreſſe;
In mercy yet thy latter end,
he greatly ſhould increaſe.

8 I pray thee of the former age
enquire and do not ſpare;
And of their fathers to the ſearch
ſee thou thy ſelfe prepare.
9 For we are but of yeſterday,
and nothing ſurely know;
Becauſe our dayes on earth do paſſe
like ſhades, we know not how.

10 Shall they not in their wiſedome great
thee teach well by their art?
And utter ſtill moſt worthy words,
even out of their owne heart?
11 Can the greene ruſh without the mire,
or moiſture well up grow?
Or can the flag grow up, and ſpring
where waters do not flow?

12 While it yet in his greeneſſe is,
and not cut downe alway

Before all other herbs it doth
even wither quite away.
13 So are the paths of all theſe men,
that the Lord God forget,
So of all hypocrits the hope
ſhall periſh without let.

14 Whoſe vaine, yea, and moſt fooliſh hope
ſhall be cut off quicklie;
Whoſe idle and unconſtant truſt
like ſpiders webs ſhall be.
15 He ſhall then leane upon his houſe,
but it ſhall not ſtand ſure,
He ſhall with both hands hold it faſt,
but it ſhall not indure.

16 He is moſt greene before the Sun,
his branches all about
In his faire Gardens pleaſantly
with buds and bloomes ſhoot out.
17 His rootes about the heap are wrapt,
and of ſtones ſee the place;
By force of their owne moiſture they
through rubbiſh have increaſe.

18 If he deſtroy him from his place,
then ſhall it him deny:
I with mine eyes have not thee ſeene,
ſhall it ſay by and by.

Behold of his way this the joy
from ſuch things ſtill doth flow,
ut of the earth even ſurely heere
ſhall others lately grow.

Behold a good and perfect man
God will not caſt away,
either will he in mercy help
the evill doers alway.
Till he with laughing from great joy
thy mouth in mercy fill:
nd likewiſe ſatisfie thy lips,
with great rejoicing ſtill.

They that thee hate with wicked hearts,
with ſhame ſhall clothed be
he place where wicked men do dwell,
ſhall come to nought ſurelie.

Chap. 9.

THen holy Job anſw'red, and ſaid,
this to be truth I ſee:
But how ſhould man who is perverſe
with God thus righteous be?
If he in rigour and in wrath
with him would once contend;
It can not anſwere him unto
one point of a thouſand.

4 In heart he is wiſe, and in ſtrength
is moſt mighty indeed:
Who 'gainſt him hardned hath himſelfe,
and after hath come ſpeed?
5 Which greateſt mountaines doth remove,
and they know not ſurely:
Which overturns them in his wrath,
ſo that they ceaſe to be.

6 Which ſhakes the earth out of her place,
moſt like a rolling ball
And the ſtrong pillars makes thereof
for feare to tremble all.
7 Which by his power infinite
commandeth the bright ſunne;
So that at morne he riſeth not
he ſeales the ſtarres anone.

8 Which by his mighty arme alone
doth ſpread out pleaſantly
The azurd heav'ns, and treads upon
the great waves of the ſea.
9 Which Arcturus and Orion
(that raging ſtormy youth)
Makes with the Plaiades, and there
faire chambers of the ſouth.

10 Which doth by his Almighty hand
great things paſt finding out,

Yea, and great wonders numberleſſe.
in all the world about.
11 Lo! he goes by me, ſo that him
I by no meanes can ſee:
He doth paſſe on alſo, but well
hee's not perceiv'd by me.

12 Behold he takes away, who can
him hinder? Who alſo,
Will unto him this boldly ſay,
What mindes thou now to doe?
13 His anger God will not withdraw,
which makes his foes to droupe
The proudeſt helpers that can come
muſt under him all ſtoup.

14 How much leſſe by my wiſedome ſmall,
him anſwere well ſhall I
To chuſe my words out, and with him
the ſtrongeſt reaſons try?
15 Whom, though I were moſt righteous,
yet anſwere would not I:
But I would ſupplication make
to my judge by and by.

16 If I had call'd, and he had given
to me an anſwere choice;
Yet would I not beleev'd that he
had hearkned to my voice.

17 For

17 For with a tempteſt rageing ſore
he fiercely breaketh me,
And als my wounds without a cauſe
he doth ſtill multiplie.

18 He will not ſuffer me my breath
to take in great diſtreſſe,
But in his furious rageing wrath
me fills with bitterneſſe.
19 If I do ſpeake of force and ſtrength,
lo! he is ſtrong indeed,
And if of judgement, who ſhall ſet
for me a time to plead?

20 Mine owne mouth ſure ſhall me condemne,
if I me juſtifie;
If I pleade perfect, he me will
prove moſt perverſe to be.
21 Though I were perfect, yet I not
would in a way unwiſe
My ſoul know for to juſtifie,
my life I would deſpiſe.

22 This is one thing, therefore I it
laid in my great annoy,
The perfect and the wicked man
GOD doth alike deſtroy,
23 If that the ſcourge moſt ſuddenly
men on the earth doth ſlay;

trials of the innocent
he will laugh, sport, and play.

The earth is giv'n unto the hand
of these that wicked be:
ie judges faces there he cov'rs,
if not, where, who is he?
Now swifter then a post my dayes
(as well is understood)
ley suddenly doe flee away,
and so they see no good.

As swiftest ships before the winde
they passed are away;
nd as the Eagle in the aire,
that hasteth to her prey.
If I say, I will my complaint
forget, that I may sport,
vill leave of my heavinesse,
and so my selfe comfort;

I of my sorrowes am afraid,
with griefe my heart is spent:
now that thou in judgement wilt
not hold me innocent.
If I be wicked, Why doe I
then labour thus in vaine?
If with snow water I me wash,
and make my hands most cleane,

31 Yet ſhalt thou in the ditch me plunge,
and all my cleanneſſe marre,
And mine owne clothes me ſo defil'd,
ſhall ſurely me abhorre.
32 For as I am, hee's not a man,
that I incontinent
Should anſwere him, and we ſhould come
together in judgement,

33 Nor any *dayes man* yet there is
betwixt us to command,
That might by his authoritie
upon us lay his hand.
34 Let him in his great mercy take
his rod away from me;
And let not his moſt dreadfull feare
me greatly terrifie:

35 Then would I with great boldneſſe
and not feare him alſo;
But oh! in this moſt troublous tyme
it is not with me ſo.

Chap. 10.

MY ſoul of my life weary is,
on me I my complaint
Will leave: I will in bitterneſſe
ſpeak of my ſoul all ſhent:

I boldly will ſay unto GOD,
See thou condemne not me:
ew me wherefore thou doſt contend
with me ſo bitterly.

Is it good that thou ſhould'ſt oppreſſe?
and the work of thine hands
eſpiſe? And on the counſell ſhine
of the moſt wicked bands?
Are thine eyes fleſh or ſeeſt thou as
a man on earth doth ſee?
Are thy dayes as the dayes of man,
or yeares as mans dayes be?

That after mine iniquitie
and ſin thou doſt enquire:
Thou knowſt that I not wicked am;
who can ſave from thine ire?
Thine hands have made and faſhion'd me,
in all parts for the joy
f theſe who were my parents deare;
yet thou doſt me deſtroy.

emember now, I thee beſeech,
that thou me (as thou canſt)
f clay haſt made, and wilt thou now
bring me againe to duſt?
Haſt thou not in my mothers womb
me powred out ſurely?

Ev'n as the milk, and like the cheaſe,
thou haſt als crudded me:

11 Thou haſt me cloth'd with skinne and fleſh,
and for my ſure defence,
Thou me with bones and ſinewes both
didſt as with remparts fence.
12 Thou haſt me life and favour als
given, as I may obſerve:
Thy viſitation doth my ſpirit
at all times ſafe preſerve,

13 And theſe things thou haſt in thine heart,
ev'n hid moſt ſecreetly,
I doubt not, for I clearely know
that all this is with thee.
14 If I do ſin againſt thy law,
then well thou markeſt me,
And thou wilt not once me acquit
from mine iniquitie.

15 If I be wicked in my wayes,
then wo to me indeed;
If I be righteous yet will I
not once lift up my head.
In this my greef I ſurely am
full of confuſion,
Therefore thou in thy mercy ſee
my great affliction.

5 For it upon me day by day
doth more and more increaſe;
hou hunteſt me from place to place,
even as a lion fierce.
7 Thy witneſſes thou doſt renew
'gainſt me, on me thy wrath
hou doſt increaſe; changes and war
are ſtill againſt me both.

3 Wherefore then haſt thou from the womb
me brought foorth? oh that I
p given the ghoſt had, and had not
been ſeen by any eye.
) I ſhoud have beene as though I had
not beene, yea I ſhould have
none been caried from the womb,
unto my reſting grave.

) Are not my dayes upon the earth?
then for thy mercies ſake
eaſe, and me ſuffer that I may
a little comfort take,
t Before I go, whence I ſhall not
unto the livings path
eturne, even unto darkneſſe black,
and the ſhadow of death.

t A land of darkneſſe as darkneſſe
and of deaths darkeſt night,

Where

Where order is not to be ſeene
whereas darkeneſſe is light.

Chap. 11.

THen Zophar the Naamathite,
ſaid, Should not ſuch wordes be
Anſwer'd; and ſhould a man of talk
himſelf thus juſtifie?
3 Should thy lies make men hold their peace
though thou hath got a name,
And when thou mockeſt, ſhall no man
upon thee bring great ſhame?
4 For thou haſt ſaid my doctrine's pure,
and cleane als in thine eye:
5 But O that GOD with open lips
would now ſpeake againſt thee.
6 And that he would his wiſedome great
make thee well to obſerve:
Know therefore that GOD leſſe exacts
then thy ſins doe deſerve.
7 Canſt thou by a moſt curious ſearch
finde out GOD in thy minde,
Or unto a perfection great,
canſt thou th'Almighty find?
8 It is as high as higeſt heav'ns,
what canſt thou doe? It's low:

ea deeper then the deepeſt hell,
what of it canſt thou know?

Its meaſure's longer then the earth,
and broader then the Sea;
o If he cut off, gather, ſhut up,
what can his hinder be?
1 For he vaine men doth know right well,
He ſees their wickedneſſe:
Will he not then conſider it,
to puniſh ſuch exceſſe?

2 For vaine and fooliſh man would ſeeme
to be moſt wiſe in heart:
hough man upon this earth be borne,
like a wilde Aſſes colt.
3 If thou thine heart prepare, and ſtretch
thine hand to him humbly,
5 If wickedneſſe be in thine hand;
let it not dwell with thee:

5 For then ſhalt thou lift up thy face.
which ſhall be without ſpote;
ea thou moſt ſtedfaſt ſhalt be then,
and ſhalt not feare a jot,
6 Becauſe thou ſhalt thy miſerie
For ever and for ay
orget, and it remember as
the floods that paſſe away.

17 And

17 And thine age ſhall be clearer then
the noone day, that's moſt bright,
Thou ſhalt ſhine foorth clearly, thou ſhalt
be as the morning light.
18 And thou ſhalt be ſecure, becauſe
there is hope which is beſt:
Yea, thou ſhalt dig about thee, and
in ſafety take thy reſt.

19 Alſo thou ſhalt lye downe ſecure
from all adverſitie;
None ſhall affright thee, many ſhall
make their ſute unto thee:
20 But the eyes of the wicked ſhall
faile, even till they be loſt;
They ſhall not ſcape, their hope ſhall be
as giving up the ghoſt.

Chap. 12.

AND Job anſw'red and ſaid to them,
in great perplexitie,
2 No doubt but yee the people are,
wiſedome with you ſhall die.
3 But I do uuderſtand as well
as any of you all;
Yea, who knowes not ſuch things as theſe,
though of a judgement ſmall?

I am like one by neighbours ſcorn'd,
who upon God doth call,
e anſwreth him; the juſt upright
is laugh'd to ſcorne by all.
He that is ready with his feet
to ſlip, he is moſt ſure,
; lampes deſpiſed in the thought,
of theſe that leave ſecure.

The robbers houſes proſper ſtill,
and they that God provoke
o live ſecure, into whoſe hand
God puts a wealthy ſtock.
But ask the beaſts, and they anone
ſhall thee teach moſt clearelie,
id the foules fleeing in the aire,
and they als ſhall tell thee.

Speak to the earth, and it ſurely
ſhall teach thee leſſons rare,
e fiſhes alſo of the ſea
ſhall unto thee declare.
Who knowes not that the hand of God
hath wrought all of this kind?
In whoſe hand is the living ſoul,
and breath of all mankind.

Doth not the eare try words, and als
the mouth taſte meat alwayes?

12 With th'Ancient men great wiſedome is,
and skill in length of dayes.
13 In wiſedome great and ſtrength alſo
he highly doth excell;
He both hath underſtanding great
and excellent counſell:

14 Behold he breaketh downe, and it
cannot be built againe,
He doth ſhut up, and truely there
can be no opening then.
15 Behold the waters he withholds,
and they anone grow dry,
He ſends them out, they all the earth
do turne ov'r by and by.

16 With him is ſtrength and wiſedome great
theſe who moſt ſimple be
That are deceiv'd, deceivers als
all wiſely ruleth he
17 He counſellers ſpoil'd leads away,
and judges fooles doth make
18 The bond of Kings he looſeth ſoone,
and girds their loines with ſack.

19 He Princes ſpoiles, and overthrowes
the mighty men alway:
20 The truſty ſpeach, the ageds skill
he doth remove away.

21 Upon the princes of the earth
he powres contempt at length;
And of the great and mighty men
he weakneth all the ſtrength.

22 He deepe things out of darkneſſe great
diſcov'reth by his might,
The blackeſt ſhadow he of death
doth bring out to the light.
23 In nations he doth well increaſe,
and by him they are ſlaine,
The nations he doth all enlarge,
and ſtraitneth them againe.

24 The heart of cheefeſt people he
on earth doth take away;
And makes them erre in wilderneſſe,
where there is not a way.
25 They heere and there grope in the dark,
where there appeares no light
And he them (like a drunken man)
makes ſtagger by his might.

Chap. 13

MIne eye hath all this ſeene, mine eare
hath heard, and underſtood
What ye know, I doe know the like,
not under you in good.

3 I unto the Almighty ſpeak,
and reaſon with him would;
4 But yee are all Phyſitians vaine,
to forge lies ye are bold.

5 O that yee all would hold your peace,
your wiſedome it ſhould be,
6 My reaſoning, and pleadings of
my lips hear patientlie.
7 Will you for God ſpeak wickedly
and talk deceit in end?
8 Will ye accept his perſon thus?
will yee for God contend?

9 Is it good that he ſhould you ſearch?
to mock him are yee ſet?
10 He'll you reprove, if ſecretly
ye perſons do accept.
11 Shall not his great excellencie,
with dread you all affray,
12 Your remembrance like aſhes is
your bodies are of clay.

13 Now hold your peace, that I may ſpeak,
and come on me what will,
14 Why in my teeth take I my fleſh
hazarding life to ſpill
15 Though he me ſlay, yet will I truſt
in him, even more and more,

but I mine own wayes as I can
maintaine will him before.

6 He shall be my salvation,
for hypocrites surely
shall not with their vaine shewes once come
before his Majestie.
7 My speach that full of matter is,
with diligence now hear,
Into my declaration als
see that ye all give eare.

8 Behold now I by wisedome great
my cause even most wisely
have ordred, I know that I shall
be justified thereby.
9 Who is he among mortall men,
that will well plead with me?
or if I now be dumb, I shall
give up the ghost surelie.

10 Onely do not two things to me,
and I will not me hide;
11 Withdraw thine hand, let not thy dread
make me now sore afraid.
12 Then call thou and I answere will,
or els answere thou me,
13 How many are my greevous sins
reveale thou unto me.

24 Why doſt thou hide from me thy face
as if thy foe were I?
25 Wilt thou thus breake a toſſed leafe,
and purſue ſtubble dry?
26 For thou againſt me bitter things
doſt write, which is uncouth,
And mak'ſt me alwayes to poſſeſſe
the great ſins of my youth.

27 Thou putt'ſt my feet als in the ſtocks,
and look'ſt to all my wayes
Thou ſett'ſt a print upon the heels
ev'n of my feet alwayes;
28 And poore man in his beſt eſtate
is as a rotten cloth
Conſumed all, as garments are
all eaten with the moth

Chap. 14

POore man that of a woman weake
upon the earth is borne,
Is of few dayes, he is alſo
with troubles rent and torne.
2 He doth come foorth, ev'n like a flowre
and is cut downe againe,
He as a ſhadow flies away,
and doth not long remaine.

3 And doſt thou ſo on ſuch an one
full of infirmitie,
Thy clear eyes open, and me bringſt
into judgement with thee?
4 Who can a clean thing heer on earth
by his great power alone
Bring out of that which is unclean?
no, not, there is not one.

5 Determined his dayes are all,
and months numbred with thee,
His bounds thou haſt appointed, that
he can not paſſe ſurely.
6 In thy great mercy turn from him,
that heer well reſt he may,
Untill that (as an hireling) he
accompliſh ſhall his day.

7 For if a tree be cut, there's hope
that it againe will ſprout;
And that the tender branch thereof
will not ceaſe to bud out.
8 Even though the root thereof on earth
waxe old, and ſo be found:
Yea more, and that the ſtock thereof
even die into the ground.

9 Yet through the ſent of water freſh
it will moſt quickly bud;

And there bring foorth moſt pleaſant boughes,
like plants beſide a flood.
10 But on earth poor man waſts away,
and after that muſt die,
Yea man he giveth up the ghoſt
when that is, where is he?

11 As overflowing waters great
faile from the deepeſt ſea,
And floods decay, and at the laſt
from running become dry.
12 So man lyes down, and doth not riſe,
Till the heav'ns be no more,
They not awake, ſhall nor be raiſd
out of their ſleepe therefore.

13 O that thou wouldſt in mercy great
me hide in grave at laſt,
That thou als wouldſt me ſecret keep
untill thy wrath be paſt.
That thou wouldſt in thy wiſdome als
appoint me ſpeedilie
A ſet time for my life, and ſo
at laſt remember me.

14 If men die ſhall they live againe?
this ſhould ſeeme very ſtrange:
The dayes of my appointed time
I'll waite till come my change.

15 Thou

15 Thou ſhalt call, and I anſwere will,
as thou ſhalt me require,
Thou to the worke of thine owne hands
will have a good deſire.

16 Doſt thou not number all my ſteps
and watch well ov'r my ſin?
17 My tranſgreſſion is in a bag
ſeal'd, thou it ſow'ſt therein.
18 The mountaines falling come to nought,
and moulder all away,
The hardeſt rock removed is,
out from its place and ſtay.

19 The waters ſtill do weare the ſtones,
thou waſheſt quite away
Theſe earthly things, and thou deſtroy'ſt
the hope of man alway
20 Againſt him ſtill thou doſt prevaile,
and he anone is paſt,
His countenance thou changes, and
him ſends away at laſt.

21 His ſons come unto honour great,
and he it doth not know:
Likewiſe he doth not once perceive
when they are brought downe low.
22 But as long as his flesh on earth
ſhall bear his ſoul about

The ſoul within ſhall mourne, the fleſh
ſhall have great paine without.

Chap. 15.

THen Eliphaz the Temanite
ſaid, Should man wiſe in minde
2 Speak vainly, and his belly fill
with the barran eaſt winde?
3 Should he thus with ſuch iddle talk,
and words that are moſt rude
Go reaſon, or with ſpeach wherewith
he ſure can do no good?

4 Thou caſts off feare, by prayer als
on GOD thou doſt not call,
5 Thy mouth ſpeakes ill, and thou doſt choiſe
the crafty tongue withall.
6 Not I, but thine own wicked mouth
condemnes thee certainly,
And which is more, yea thine owne lips
againſt thee teſtifie,

7 Art thou the firſt man that was borne,
and made the hills before?
8 Gods ſecrets haſt thou heard? and doſt
eſteeme thy wiſedome more?
9 What knowſt thou, which we do not know
or yet not underſtand?

10 Wi

10 With us are all the aged men
the gray-heads of the land.

11 Gods comforts with thee are they ſmall?
are ſecret things with thee?
2 Why doth thine heart thee cary, and
at what doth winke thine eye?
3 That thou againſt th' Almighty God,
thy ſpirit turn'ſt ſo and ſo,
And letteſt ſuch moſt fooliſh words
out of thy vaine mouth go?

14 What is man that he ſhould be cleane
himſelf to juſtifie?
And he which of a woman borne,
that he ſhould righteous be?
15 Behold no truſt he in his ſaints
doth put for all their might,
Yea, the moſt clear and azurd heavens
are not cleane in his ſight.

16 How much more loathſome, and more vile
is man, as ye may think,
Who all ſorts of iniquitie
as water ſtill doth drinke?
17 I'll ſhew thee, heare, I will declare,
even that which I have ſeene,
18 Which wiſe men from their fathers told,
ſo hid it hath not beene.

19 To

19 To whom alone the earth was given
that therein they might dwell,
No ſtranger did among them paſſe,
either to buy or ſell.
20 The wicked man doth all his dayes
travell with paine not good,
To the oppreſſour of his yeares
the number is well hid.

21 In his years is a dreadfull ſound,
in his proſperity
The deſtroyer ſhall ſurely come
upon him ſuddenly.
22 No meanes can make him to beleeve,
that he out of darkneſſe
Shall once returne, the ſword it waits
for him in great diſtreſſe.

23 For bread he wandreth, ſaying thus,
Where is it in the land?
He knowes that the day of darkneſſe
is ready at his hand.
24 With trouble he ſhall be afraid
and with much anguiſh ſo,
Gainſt him they ſhall prevaile as Kings,
that unto battell goe.

25 For 'gainſt the God of heav'n above
he ſtretcheth out his hand,

And 'gainſt th' Almighty he himſelf
doth ſtrengthen in the land.
16 He with a deſp'rat violence
upon the LORD doth run:
Even on his neck the boſſes thick
of his bucklers upon.

17 Becauſe his face he covreth wel
with fatneſſe, even ſo that
He collops maketh on his flanks,
which are both great and fat.
18 He dwells in cities deſolat,
and where no man can ſtay,
In houſes ready to become
great heaps of ſtone and clay.

19 He impovriſh'd, all his ſubſtance
ſhall not continue long,
His fa.re and large eſtate he ſhall
not on the earth prolong.
20 From darkneſſe he ſhall not depart,
the flame ſhall ſoone up dry
His branches, ſurely by his breath
he ſhall go ſoone away.

21 Let not him truſt in vanitie,
who being voide of ſenſe
Deceived is; for vanitie
ſhall be his recompenſe.

32 Before his time it ſhall be cut,
his branch ſhall not be greene,
33 As th'Olive he ſhall caſt his flowre,
as unripe grapes the vine.

34 For multitudes of hypocrites
ſure deſolate ſhall be;
And fire ſhall ſoone conſume the tent
of all baſe briberie.
35 They miſchief in their heart conceive,
and bring foorth with much guile
Great vanity: their belly doth
prepare deceit the while.

Chap. 16.

THen Job anone him anſwerd thus,
2 I have heard how befall
Many ſuch things, moſt naughty now
comforters are yee all.
3. Shall words of winde, and vanitie
at laſt have not an end?
What is this that imboldens thee,
ſuch anſwers to intend?

4 I could well ſpeak, if your ſouls were
even in this my ſouls ſtead:
Againſt you I could heap up words,
and ſhake at you mine head.

5 I with my mouth would ſtrengthen you
for your aid and releef;
The moving alſo of my lips
ſhould well aſſwage your grief.

6 Though I do ſpeak, my grief is not
aſſwadged any way:
And though in ſilence I forbear,
what am I eaſde thereby?
7 But now He hath me weary made,
in great perplexitie:
In wrath thou haſt made deſolate
even all my company.

8 With wrinkles (as a witneſſe) thou
haſt fild me in diſgrace:
My leanneſſe in me riſing up
beares witneſſe to my face.
9 He that me hates in wrath me tares,
his teeth ſtill gnaſhing be
Upon me, this my cruell fo
ſharpneth his eyes on me.

10 They gaped have, they ſmitten als
have me upon the cheek,
With great reproch they gathered were
againſt me calme and meek.
11 GOD in wrath hath delivered me
to the ungodly band,

And of the wicked hath me turn'd,
ev'n over in their hands.

12 I was at eaſe, aſunder he
hath broke me; by the neck
He hath me ta'en and ſhaken ſore;
and ſet me for his marke.
13 His archers do me compaſſe round,
my reines aſunder all
He cleaves, and doth not ſpare; he powred
out on the ground my gall.

14 With breach upon breach at all times
he breakes me all along:
He fiercely doth upon me ruin,
moſt like a gyant ſtrong.
15 I ſackcloth on my skin have ſowd,
which makes my heart to burſt:
The horne of all my ſtrength I have
defiled in the duſt.

16 Great weeping in my troubles ſore
my face defiled hath;
And on mine eye-lids ſtill abides
the ſhadow dark of death.
17 This is not for iniquitie,
wrought by hands all impure.
For I take head to all my wayes,
my prayer it is pure.

8 O earth! if I thus guilty be,
then cov'r thou not my blood;
et not my cry come unto thee,
for to be understood.
9 Now also th's I know right well,
behold my WITNES true
Dwells in the heav'ns, and my RECORD
on high himself doth shew.

10 My friends in mine affliction great
me all do mock and scorne,
but unto God mine eye powres out
hudge teares both even and morne:
1 O that one might with God on earth
for men thus plainly plead;
As one that pleads for one that is
his neighbour good indeed.

2 When some few years upon the earth
are quickly come and gone
hen at last shall I goe the way
whence I shall not returne.

Chap. 17.

1 Orrupted is my breath, my dayes
extinct are certainely,
he graves also are now prepard,
and ready made for me.

2 Are there not proud and wicked men,
that at me mock their fill;
In ſuch provoking vaine, doth not
mine eye continue ſtill?

3 Lay downe a little, put me now
in ſurety well with thee;
Who is he among mortall men
that will ſtrike hands with me?
4 For thou from underſtanding good
haſt hid their heart; thou ſhalt
Them not (according to their mind)
to dignitie exalt.

5 He that unto his deareſt friends
vaine flattery can ſpeak,
Of his children the eyes ſhall faile,
when they in want ſhall ſeek.
6 He as of babbling people vaine,
a by-word hath ſet me,
And to my foes in former times
a tabret made to be.

7 By reaſon of my ſorrow great,
mine eye is dimme alſo;
My members as a ſhadow are
all fill'd with greef and wo.
8 Men upright ſhall aſtonied be
at this, and (which is meet)

The innocent himself shall stirre
against the hypocrite.

9 He that is given to righteousnesse,
shall als hold on his way;
And he that hath cleane hands shall be
made stronger every day.
10 But as for you all foolish men,
do ye returne, and now
Come, for I cannot finde at all
one that is wise with you.

11 My dayes in vanitie are past,
for which I greatly smart,
My purposes are broken off,
even the thoughts of mine heart.
12 My day of joy they changed have
into the greef of night,
13 Because of such a darknesse great
they have made short my light.

14 I have unto corruption said,
and to the wormes that crowle,
My father and my mother you,
and sister will I call.
15 And where is now my hope? As for
my hope who shall it see?
16 They to the pit shall go when in
the dust we resting be.

Chap. 14

THen Bildad the Shuhite did say,
How long now will it be,
2 Ere you end all your words? Mark well,
and after speake will we.
3 Wherefore are we as brutish beasts
thus counted all the while?
And still reputed in your sight
as naughty men and vile.

4 In anger hote he tears himself,
shall the earth with disgrace
Be left for thee? And shall the rock
remov'd be from its place?
5 The brighteſt light of wicked men
shall surely be put out,
Yea, and the sparkle of his fire
shall not shine him about.

6 The light within his Tabernacle
shall by judgement divine
Be darke; his candle shall with him
be quench'd, and never shine.
7 The steps of all his greateſt strength
shall straitned be most fast,
And his own counsell still perverse
shall quickly downe him cast.

8 For he by his owne fooliſh feet
is caſt into a net,
And ſo he raſhly walkes upon
a ſnare that's for him ſet.
9 The grin that is laid downe for him,
ſhall take him by the heele;
And robbers by their violence
againſt him ſhall prevaile.

10 The ſnare for him is in the ground
laid, both by night and day;
And for him a deceitfull trap
is ſtill ſet in the way,
11 Great terrours ſhall on every ſide
him fearfully affright,
And ſhall even drive him to his feet,
with a moſt ſpeedy flight.

12 With pinching hunger ever ſhall
be bitten all his ſtrength,
And ready ſhall deſtruction be
even at his ſide at length.
13 The greateſt ſtrength it of his skin
ſhall ſwallow leſſe or more,
Yea, even of death ſhall the firſt borne
his greateſt ſtrength devore.

14 His confidence out of his tent
ſhall cleane be rooted out,

And it ſhall bring him to the *King*
of terrours round about.
15 It in his tent ſhall ſurely dwell,
becauſe its none of his:
Upon his habitation ſhall
brimſtone be ſcattred thus.

16 His roots which ſeem'd great ſap to have,
ſhall be dried up beneath,
His branch above ſhall be cut off
together from the earth.
17 From the earth his rememberance
ſhall periſh with great ſhame,
And he among men in the ſtreet
ſhall not have any name.

18 He from the light that ſhines on earth
ſhall be to darkneſſe driven,
Out of the world he ſhall be
chaſd from the morne to even.
19 He neither ſon nor nephew ſhall
among his people have,
Nor any in his houſe to dwell
when he goes to the grave.

20 They that come after him ſhall be
aſtonied at his day,
As they that went before him were
affrighted ſore alway.

21 Surel

21 Surely ſuch are the dwellings of
the wicked wanting grace,
Of him that doth not know the LORD,
this is the very place.

Chap. 19.

THen Job anſwer'd, and ſaid to them;
how long (as with ſharp ſwords)
2 Will ye my ſoul thus vexe, and cut
in pieces with your wordes?
3 Theſe ten times ye reproached have
me greatly to defame,
That you your ſelves make ſtrange to me,
you are not touch'd with ſhame.

4 And be it ſo indeede that I,
have err'd, once and againe,
Mine errour truely with my ſelf
doth conſtantly remaine.
5 If ye indeede againſt me will
your ſelves thus magnifie;
As als againſt me my reproach
plead moſt deſpightfully.

6 Know now that GOD hath overthrowne
me without any let;
And in my great diſtreſſe he hath
me compaſſ'd with his net.

7 Behold

7 Behold out of my greevous wrong
I doe cry by and by,
But am not heard; no judgement is,
though I aloud do cry.

8 He hath sure fenced up my way,
that I it cannot passe,
And he also hath darknesse black
even set in all my paths.

9 He hath me of my glory great
cleane striped all indeed,
And he also the royall Crowne
hath taken from mine head.

10 On each side he me hath destroy'd,
as ye may clearly see:
My surest hope he hath also
removed like a tree.

11 He also kindled hath his wrath
against me by and by,
And also counteth that to him
an enemie am I.

12 His troups together come, and up
their way against me raise,
My Tabernacle round about
to compasse is their praise;

13 He hath my brethren from me far
put, as ye now may see;

And mine acquaintance deareſt all
eſtranged are from me.

14 My loving kinsfolke failed have
in my neceſſitie,
And my familiar friends moſt dear
have all forgotten me.
15 They that dwell in my houſe, my maide
me for a ſtranger right
Do all account; and ſo I am
an aliant in their ſight.

16 My ſpeciall ſervant I did call,
and he no anſwere gave,
I did intreat him with my mouth
that comfort I might have,
17 My breath unto my wife is ſtrange,
though I alwayes did make
My ſute, that ſhe ſhould reſt content,
even for the childrens ſake.

18 Yea, young children me did deſpiſe,
me as a mock to be,
I in diſpleaſure ſoone aroſe,
and they contemned me:
19 My moſt familiar inward friends
they did abhorre me all,
They whom I moſt lov'd turned are
againſt me, great and ſmall.

20 My

20 My bone unto my ſkin and fleſh
doth cleave exceeding faſt;
I am eſcaped with the ſkin
ev'n of my teeth at laſt.
21 O ye my friends, have pitie now
on me, whom thus ye ſee,
For the hand of th'almighty GOD
hath greatly troubled me.

22 Why doe ye perſecute, as GOD
not with my fleſh content;
23 Oh that my wordes were writen now!
Oh that they were in print!
24 That they were all moſt clearely grav'n,
even with an yron pen,
And lead, that in the rock for ay
they might be ſeene by men.

25 I know that my REDEEMER lives,
that at the latter day
He ſhall then ſtand upon the earth,
his ſcepter for to ſway.
26 And though after my withred skine
my body, wormes quicklie
Should all deſtroy, yet truſt I ſtill
GOD in my fleſh to ſee.

27 Whom I ſhall ſee even for my ſelf,
and mine eyes ſhall behold,

And not another; though my reines
be all consum'd as old.
28 But yee should say, why persecute
wee him upon the ground?
If we the maters root could see,
he guiltlesse should be found.

Chap. 20.

THen said Zophar Namaathite,
my thoughts with great distaste,
2 Cause me therefore to answere thee,
and for this I make haste.
3 I of my most shamefull reproach
have surely heard the check,
And my sprit that well understands,
me to answere doth make.

4 Dost thou not of long time this know,
by great experince,
Since man was placed on the earth,
to have his residence,
5 That wicked mens triumphing short
incontinent is past;
And that the joyes of th'Hypocrite
but for a moment last?

6 Though

6 Though his excellency to heaven
do mount up by and by,
And though his head even reach unto
the high clouds of the sky,
7 Yet like his owne doung he for ay
shall perish certainly:
They which have seene him brave before
shall say, Now where is he?

8 He as a dreame shall flee away,
he shall not come in sight,
He shall be chasd away, even as
a vision of the night.
9 The eye also which him clearly
saw, shall him no more know;
Nor yet shall his place any more
behold him heere below.

10 His children shall then seek to please
the poor, even more and more:
Yea, he these ill extorted goods,
with his hands shall restore.
11 His withred bones are full of sins,
of youth defil'd with lust,
Which surely shall lie downe with him
in grave, among the dust.

12 Though wickednesse, to be abhord,
be in his mouth most sweet,

Though he under his tongue alſo
hide it as dainty meat.
3 Though he it ſpare, and not forſake,
but in mouth keep it ſtill;
4 Yet his meat in his bowels is
turn'd into aſpes gall.

5 He riches ſwallowd downe hath, and
ſhall vomite them againe,
Out of his belly caſt them out
God ſhall with great diſdaine.
6 Of aſpes the poiſon he ſhall ſuck;
him vipers tongues ſhall ſlay,
7 Of hony, butter, brookes, and floods
he ſhall not ſee for ay.

8 That which he greatly labour'd for
he ſurely ſhall reſtore,
Doe what he can, it ſwallow downe
He ſhall not any more.
According to his ſubſtance ſhall
his reſtutition be:
And he ſhall not rejoyce therein;
as in proſperitie.

9 Becauſe he hath forſaken, and
oppreſt the poor alway,
And houſes which he builded not,
by force hath reft away.

10 Surely

20 Surely he in his belly ſhall
not quietneſſe then have,
Hee of that which he moſt deſir'd
nothing at all ſhall ſave ?

21 There ſhall none of his daintie meat
be left, even leſſe or more,
For his goods which he up did heap,
no man ſhall looke therefore.

22 In fulneſſe he and plentie much
in fearefull ſtraits ſhall be,
The hands of wicked men ſhall come
upon him ſuddenlie.

23 When his great bellie fill he would,
God ſhall upon him caſt,
And raine on him his furious wrath,
while he is eating faſt.

24 He from the yron weapon ſhall
flee, which he ſure ſhall feele ;
He ſhall fiercely be ſtriken through,
even with a bow of ſteele.

25 Its draw'n, and from the body comes
the gliſtring ſword anone
Moſt fiercely comes out of his gall ;
terrours are him upon ;

26 All darkeneſſe in his places ſhall
moſt ſecretly be hidde,

A fire not blowen by force of men
ſhall him conſume with ſppeed.

What ever he does, or yet intends,
with him it ſhall go ill:
That which ſhall be left in his tent
ſhall be deſtroyed ſtill.
27 The heaven ſhall all his ſins reveale,
gainſt him ſhall riſe the earth,
28 His goods and increaſe ſhall depart
in the day of his wrath.

29 This is the wickeds portion all,
from God in every point;
And als the heritage which God
unto him doth appoint.

Chap. 21.

BUt to Zophar Job anſwered then,
what is now ſaid by me:
2 Heare and conſider, and let this
your conſolations be.
3 Now ſuffer me that I may ſpeake
a little as I can,
And after that I ſpoken have
then may ye ſtill mock on.

4 As for me, my complaint to man
is not made as ye ſee,

If it were ſo, why ſhould my ſprite
not greatly troubled be?
5 Mark me, and be aſtoniſh'd, and
your hand on your mouth lay;
6 When I remember this, I am
with feare afraide alway.

7 Wherefore live wicked men, and als
become old with great might
8 Their off-ſpring is eſtabliſh'd faſt
and their ſeed in their ſight.
9 Gods heavy rod is not on them,
their houſes ſtand moſt faſt
10 Their bull genrdeth and faileth not
their cowes their calves not caſt

11 They like a flocke their little ones
ſend foorth, their children dance;
12 With tymbrell, harpe, and organes ſound
they cheare their countenance.
13 In wealth they ſpend their dayes, to grave
they go without delay,
14 Therefore they bid the LORD depart,
and will not know his way.

15 What is th'Almighty that we ſhould
take care him for to ſerve?
What profite is to pray to him
that he would us preſerve?

16 Lo

16 Lo, for all that into their hand
their good things yet not be,
The counsell of all wicked men
let it be far from me.

17 The candle of the wicked man
how oft is it put out?
How oft comes their destruction,
and sorrowes round about?
18 They like the withred stubble are
before the winde alway,
And as the chaff, that stormy blasts
doth cary all away.

19 God his iniquitie layes up,
even for his children all;
In justice he rewardeth him,
and it well know he shall.
20 His eyes shall his destruction see,
which shall make him to shrinke;
He of the wrath most surely shall
of the Almighty drinke.

21 For after him what pleasure hath
he in his house alwayes,
When as his moneths are cut off
in the midst of his dayes?
22 Shall any man GOD knowledge teach,
that hid things he may see?

Is he not he that judgeth thoſe
that are exalted hie?

23 One being wholly at his eaſe,
in his full ſtrength doth die:
24 His breaſts of milk are full, his bones
with marrow moiſtned be.
25 Another in ſoules bitterneſſe
with joy eats not at all,
26 They ſhall alike lie downe in duſt,
the wormes them cover ſhall.

27 Behold your inward thoughts I know
and which ye wrongfully
Devices ill imagine ſtill,
in great wrath againſt me;
28 For yee ſay, Where is of the Prince
the houſe? Yea, more us tell,
Where are theſe great and wicked men,
and where now do they dwell?

29 Have ye not asked carefully
them that go by the way?
May yee not all moſt eaſily
their tokens know alway?
30 That wicked men reſerved are
unto the day of death,
They all ſhall ſurely be brought foorth,
unto the day of wrath.

31

Who ſhall in fury to his face
plainely declare his way,
And who ſhall him what he hath done
deſervedly repay?
32 Yet after all ſhall he be brought
unto the ſtinking grave,
And in the tomb his reſidence
he conſtantly ſhall have.

33 The valley clods ſhall unto him
be ſweet, all leſſe or more
Shall draw to him, as numbers great
are alwayes him before.
34 How then do yee moſt fooliſhly
me comfort now in vaine,
Seeing that in your anſwers all
great falſhhood doth remaine?

Chap. 22.

THen Eliphaz anſwered anone,
2 Can man unto God be
So profitable, as the wiſe
is to himſelfe ſurely?
3 To th' Almighty pleaſure is it,
that righteous thou remaine?
Or that thou mak'ſt thy wayes perfite,
is it unto him gaine?

4 Will he thee with ſharp words reprove,
for any fear of thee?
Will he with thee in judgement wroth
thus enter furiouſly?
5 Is not thy ſin ſo great, that it
in greatneſſe doth ſurpaſſe,
And wicked deeds ev'n infinit
wherein thou doſt treſpaſſe?

6 For from thy brother thou a pledge
haſt taken ſure for nought,
And ſtrip'd the naked of their cloths,
for which they ſore had wrought.
7 Thou to the weary haſt not given
water to drinke in need,
And from the hungry man alſo
thou haſt withholden bread.

8 But O! as for the mighty man,
who highly did excell,
He had the earth, and th'eminent
in it did richly dwell.
9 Thou widowes poor haſt ſent away,
which now moſt empty be,
And of the fatherleſſe the armes
have broken been by thee.

10 Therefore ſnares are thee round about,
feare ſudden troubleth thee;

11 Much waters cov'r thee, Or darkneſſe,
ſo that thou canſt not ſee.
12 Is not GOD in the height of heaven,
whence he doth all things ſee?
Behold, and als conſider well,
the Starres how high they be.

13 And yet thou ſay'ſt, How doth the LORD
all things know and remarke?
Can he by wiſedome great diſcerne,
even through the cloud moſt darke!
14 Thick clouds above ſo cover him,
that he can nothing ſee:
And in the circuit of the heaven
he walketh glorioufflie;

15 In wiſedome haſt thou not deſerv'd
the courſe that GOD of old
Hath wont to take of theſe that are
in wickedneſſe moſt bold?
16 Which out of time by GODS great wrath
were cut downe as they ſtood.
Whoſe foundation was overflowne
as with a mighty flood.

17 Which proudly ſaid unto the LORD,
from us quickly depart:
What can from us th'Almighty doe,
to help us in our ſmart.

18 Yet

18 Yet all their houſes with good things,
he hath made full to be,
But counſell ill of wicked men
is far away from me.

19 The righteous men that live on earth
it ſee, and are moſt glad,
And th' innocent them laugh to ſcorne,
in their deſtruction ſad.
20 Whereas our ſubſtance permanent
ſtands both by night and day
Not cut downe, but what reſts to them
the fire conſumes away.

21 Thy ſelf now with him in thy wayes
acquaint moſt carefullie,
And be at peace, for ſure thereby
much good ſhall come to thee.
22 I pray thee from his mouth receive
the law in every part,
And ſee that thou lay up his wotds
in th' inward of thine heart.

23 If to th' Almighty thou returne,
thou ſhalt be built for ay,
Iniquitie thou from thy tent
then ſhalt put far away.
24 Then as the duſt thou ſhalt the gold,
even lay up by and by,

The gold of Ophir as the ſtones
which in the brookes do lye.

25 Yea, the almighty (by his power)
thy ſure defence ſhall be;
And as for ſilver thou ſhalt have
of it a great plentie.
26 For then in the Almighty thou
ſhall by his ſaveing grace
Have thy delight, and unto GOD
ſhalt glade lift up thy face.

27 Thy prayer thou ſhalt unto him
make with great zeale alway,
And he thee heare ſhall, and thou ſhalt
to him thy vowes all pay.
28 Thou ſhalt a thing decree alſo,
and it eſtabliſh'd all
To thee ſhall be; upon thy wayes,
the light ſhine clearely ſhall.

29 When men are caſt downe, then thou ſhalt
there's lifting up, well ſay;
The humble perſone ſave he ſhall
by his great power alway.
30 For the ſake of the innocent
he will an Iſland ſave,
If that thy hands were ſuch, thou might
from God like freedome have.

Chap. 23.

THen Job answer'd to *Eliphaz*,
even to this day my mones
Most bitter are, my stroke it is
more heavy then my grones.
3 O that I knew where I him might
finde in this wretched state!
That with all boldnesse I might come
even to his justice seat.

4 My cause before his Majesty
I would well order still:
My mouth with arguments also
I would most gladly fill.
5 The wordes I would most surely know,
which he would answer me,
And understand what he would say
in miserie to me.

6 Will he against me with his power
in wrath begin to plead?
No, but he would in mercy great
put strength in me indeed.
7 There with him then the righteous might
to dispute be most free:
So thus for ever from my Judge
I should delivered be.

8 Behold

8 Behold I foreward goe, but he
is not there as I crave:
I also backward go, but I
him can not then perceive,
9 On the left hand where he doth work,
but him I not behold;
He hides himself on the right hand,
that I him see not should.

10 But he the way that I do take
most clearly doth behold;
And when he hath well tryed me
I shall come foorth as gold.
11 My foot his steps most constantly,
hath held, also his way
I keeped have, and have not once
from it declin'd away.

12 I from his precepts start not back,
which are both grave and good;
His words I have esteem'd more then
my necessary food.
13 But what he hath once in his minde,
who can him turn therefro?
And what his soul desireth once
even that he doth also.

14 For he performes the thing that is
appointed still for me,

And many ſuch things are with him
after his owne decree.
15 Therefore I at his preſence great
am troubled very ſore
When I conſider, I of him
afraide am more and more.

16 For God by his moſt bleſſed hand
doth ſoften all my heart,
And the Almighty troubleth me
with painefull greefe and ſmart.
17 Becauſe before darkeneſſe I was
not cut off in my place,
And that he had not cov'red well
the darkneſſe from my face.

Chap. 24.

WHy ſeeing times not hidden are
from th'almighty alwayes,
Doe they that wicked know him not
yet ſee his judgements dayes?
2 Some the fix'd land marks doe remove,
and take away indeede
Their neighbours flocks with violence,
and ſtil upon them feed.

3 The aſſe of the poore fatherleſſe
they quickly drive away,

The widowes oxe, they also take,
for pledge, as for a prey.
4 The needy they out of the way
where they did still abide
Did turne, the poor together they
themselves closely did hide.

5 Behold even as the asses wild
in deserts wandring so,
They rising early for a prey
foorth to their work do goe.
The wide and howling wilderneſſe
(as is well understood)
For them and for their children als
doth yeeld a dayly food.

6 Their neighbours corne upon the field
with violence they reape,
Their vintage als they wickedly
do gather in a heape.
7 They cause the naked without clothes
to lodge in their owne hold
So that they in a storme have not
a cov'ring for the cold.

8 With showres of mountaines high they are
thus wet in every place,
For want of shelters they are forc'd
the hard rocks to embrace.

9 The fatherleſſe they from the breaſt
do pluck, as in a rage,
And of moſt poor diſtreſſed men
they cruell take a pledge.

10 They him ſpoild of his garments all
cauſe naked for to go,
And from the hungry they the ſheafe
do take away alſo.

11 Which oyl within their walls do make,
and their wine-preſſe with paine
Do tread, and yet do ſuffer thirſt
and nothing thereby gaine.

12 Out of the city men do grone,
and wounded ſoules do cry,
Yet for this to them God layes not
their folly by and by.

13 Againſt the light they do rebell,
while they themſelves would hide,
The wayes thereof they do not know,
nor in its paths abide.

14 The murdrer riſing with the light;
doth kill by great miſcheef;
The poore and needy; in the night
he is a common thiefe.

15 For the twilight th' adultrers eye
doth ſtill waite in his place;

No eye, saith he, shall now me see,
disguising all his face.

16 In darke throw houses they do dig,
which they well by their sight,
Had marked for them in the day,
they brutish know not light.
17 As deaths shaddow the morning is
to them from GODS great wrath;
If one them know, they surely are
in terrous even of death.

18 He curs'd on earth, like waters swift
doth quickly passe away,
Of vineyeards with great plenty blest
he not beholds the way.
19 Great drought and heat, snow waters cold
do most quickly consume,
So doth the grave, these who are bold,
to stain their life with sin.

20 The womb wherein he was conceiv'd
shall him forget anone;
The filthy worm that creeps on earth
shall sweetly feed him on.
He afterward sure shall no more
by men remembred be;
All wickednesse shall at the last
be broken as a tree.

21 Tho

21 The barren that beares not, he doth
moſt cruelly intreat,
And to the widow doth not good
before his judgement ſeat.
22 The mighty alſo with his power
he drawes with wrath and ſtrife;
He riſeth up with lofty lookes,
no man is ſure of life.

23 Though it be given him for to be
in ſafety, where alwayes
He reſts ſecure; yet are his eyes
even ſtill upon their wayes.
24 They for a little while on earth
exalted are moſt hie,
But they anone are alwayes gone
and made of low degree.

Out of the way as others are,
they are remov'd with ſcorne,
And ſuddenly are all cut off,
like tops of eares of corne.
25 If this be not as I do ſay,
who boldly darre come foorth,
And by his words contend to make
my ſpeach of nothing worth?

Chap. 25.

THen anſwred Bildad the Shuhite,
and thus he ſpake quicklie,
2 Dominion and fear with him are,
he doth make peace on hie.
3 The armies which he doth command,
by none can numbred be;
Upon whom doth not his fair light
ariſe moſt pleaſantlie?

4 How then with God be juſtified
can man, who is forlorne?
Or how can he be cleane that is
even of a woman borne?
5 Behold even up unto the Moone,
and it not ſhineth bright;
Yea more the gliſtring ſtarres above
are not pure in his ſight.

6 How much leſſe man that is a worme;
ſhould he be reput ſo?
Or yet the ſon of man likewiſe,
which is a worme alſo?

Chap. 26.

BUt Job anſwred incontinent,
how thou the weake at length

Now helped haſt? How ſaveſt thou
the arme that hath no ſtrength?
3 How haſt thou counſeld him at laſt,
who ſurely is unwiſe,
And clearly haſt declard the thing
even truely as it lyes?

4 To whom haſt thou uttred ſuch words
of fooliſh vanity;
And whoſe ſprite with great gifts adornd
did once proceed from thee?
5 Dread things from under waters deep
are form'd, and who there dwell?
6 Deſtruction is not cov'rd, nor hid,
before him is the hell:

7 The North laid ov'r the empty place,
he wiſely doth extend:
He this hudge earth without a prop
on nothing doth ſuſpend.
8 The waters in his thickeſt clouds
he bindes incontinent;
And yet the cloud which ſeemes ſo weak
them under is not rent.

9 By his great ſtrength he holdeth back
the fair face of his throne,
And upon it moſt wondrouſly
he ſpreads his cloud anone.

10 He compaſs'd hath the waters great,
with bounds them to defend,
Untill that both the day and night
ſhall come unto an end.
11 The mountaines high which (pillar like)
uphold the heavenly roofe,
Do tremble, and aſtoniſh'd are
at his angry reproofe.

12 Ev'n with his power moſt excellent
he doth divide the ſea,
By underſtanding through the proud
he ſmitteth valiantly.
13 By his Almighty Spirit he hath
the heav'ns adorn'd alſo,
His hand the ſerpent formed hath,
which crookedly doth goe.

14 Loe theſe are but ſome parcells of
his wayes that are ſupreme,
But little is that portion all
that we doe heare of him.
But who among all mortall men
can underſtand the thunders
Of his great might, which doth the earth
fill with moſt fearfull wonders?

Chap. 26.

MOreover yet afflicted Job,
in greevous troubles laid,
Continued as he did before
his parable, and said,

2 As lives the Lord, who taken hath
my judgement clean away,
And th'Almighty who vexed hath
my greev'd soul every way.

3 While breath, or GOD s Sprite shall be in
my nostrils all the while:

4 My mouth not wickedneſſe shall speak,
nor yet deceit or guile.

5 No, GOD forbid that I should you
once minde to justifie;
Untill I die I will not quite
mine own integrity.

6 My righteousneſſe I still hold fast,
and will not let it go;
My heart shall not me while I live
with this reproach also.

7 As the most wicked on the earth
let th'enemy to me
Be, and theie that against me rise
as the unrighteous be.

8 For what hope hath the Hypocrite,
though he a wealthy prey
Hath gained by his guile, when GOD
shall take his soul away?
9 Will GOD in Heaven incline his ear
once for to hear his cry,
When trouble great shall fiercely come
upon him by and by.

10 In th'Almighty will he himself,
with joyfulnesse delight?
Or will he alwayes call on GOD,
by day or yet by night.
11 I by the mighty hand of GOD
will teach you and reveale;
That which with the Almighty is
I will not now conceale.

12 Behold! and now consider well,
it ye your selves have seene:
Why are ye then thus vaine, as they
who ever fools have beene?
13 This is the wickeds portion all
which he from GOD shall have,
Oppressours shall this heritage
from th'Almighty receive.

14 If multipli'd his children be,
it's for the sword indeed:

His offspring begging ſtill ſhall not
be ſatiſfi'd with bread.
15 Theſe that after remaine of him
ſhall buri'd be in death;
And for diſgrace his widowes ſhall
not weepe for him on earth.

16 Though he make rayment as the clay,
and ſilver heape as duſt,
17 The godly ſhall the ſilver get,
his robes ſhall cloth the juſt.
18 If he build houſes faire, it is
but like the naughtie moth,
He ſhall at laſt conſume his houſe,
as it doth fret the cloth.

His houſe alſo is like a booth,
which keepers ſet up ſoone
And in the turning of an hand
againe is pulled downe
19 The rich man ſhall anone lie downe,
but ſhall not gathred be,
Hee openeth clearely both his eyes,
but after where is he?

20 As waters great ſo terrors doe
take hold on him with might,
A tempeſt great him ſteals away
in darkeneſſe of the night.

21 Th'e

21 Th'eaſt winde away him caries ſtill,
as by a fearefull chace,
And he departs; and as a ſtorme
him hurles out of his place.

22 For GOD in his fierce fury ſhall
great weights upon him caſt;
He ſhall not ſpare, moſt faine would he
out of his hand flee faſt:
23 Men at him ſhall ſtill clap their hands,
in ſigne of great diſgrace
They all combin'd with great diſdaine
ſhall hiſſe him from his place.

Chap. 28.

SUrely there is a wealthly veine
for ſilver that doth ſhine;
There is alſo a place for gold
where they from droſſe it fine.
2 Iron out of earth with labour great
is taken, and anone
The braſſe into a purer maſſe
is molten out of ſtone.

3 To darkneſſe he wiſe ſets an end,
and well he ſearcheth out
Perfection all; and makes good uſe
of hid Mines all about

4 He ſo diſpoſeth of the floods
that they flow by and by,
Againe by his almighty power
they become wholly dry.

5 As for the earth, its ſurface doth
yeeld bread for mans deſire,
And under it there mater is
combuſtible for fire.
6 The ſtones thereof are als the place
of Saphires in great ſtore,
Abundantly among the duſt
it hath the golden ore.

7 There is a path unknow'n to fooles,
not ſeene by vultures eye;
8 The lions whelps have not it trode,
the lion paſſ'd not by.
9 His hand upon the rockes he puts,
with ſledge he ſlents them downe,
The ſteepeſt mountaines by the rootes
he als doth overturne.

10 Among the flintie rocks he doth
great rivers ſoone cut out,
His eye ſees every precious thing
in all the land about.
11 The floods (that they not overflow,)
he bindeth with his might,

The thing that is moſt ſecret hid
he bringeth foorth to light.

12 But where ſhall wiſedome now be found?
where is its dwelling place?
13 Its price men knowes not; of the earth
it is not on the face,
14 Its not in me the gulfie depth
doth moſt clearlie confeſſe;
It's not with me als ſith the ſea,
yea neither more nor leſſe.

15 For gold, that is moſt precious,
it can not gotten be,
Nor ſilver for the price thereof
ſhall weighed be ſurelie.
16 It can not ſo be valued well
with gold of Ophir deare,
With the moſt precious Onix ſtone,
or with the Saphire cleare.

17 The gold and Chryſtall can not als
with it equall compare:
Th'exchange of it ſhall not be for
fine golden jewels rare.
18 No mention of the corall ſhall,
or yet of *pearles* be made
For wiſedomes price is farre above
the *Rubies* glauncing red.

19 O

19 No Ethiopian *Topaze* ſhall
it equall here or there;
The pureſt gold in furnace fin'd
with it may not compare.

20 But whence is then that wiſdome comes,
where's underſtandings place?
21 Since it from all the livings eyes,
and fouls hath hid its face.
22 Death and deſtruction in their ſpeach
do alwayes ſay the ſame:
We only thereof with our ears
have heard the noble fame.

23 God by his wiſdome great thereof
doth underſtand the way,
He well doth know the place thereof
where it abides for ay.
24 For he unto the farreſt ends
of earth looks with his eyes,
What is under the cope of Heaven
He it moſt clearly ſees.

25 He makes the weights for ſtormy windes,
according to his pleaſure,
The waters alſo which run deep
he weigheth all by meaſure.
26 When for the rain by wiſdome great
He made a ſure decree:

And for the Thunders lighning als
a way appointed he.

27 Then did he see it, and declare,
and so did clear all doubt.
He it prepared wisely. and
it fully searched out.
28 And unto man at last he said,
Behold GODS only fear
Is wisdome, and to cease from ill
is understanding dear.

Chap. 29.

MOreover in his mourning Job
to speak made no delay:
In parable he did proceed,
and thus began to say.
2 Oh that I were as in dayes past,
when GOD preserved me!
3 When his lamp on mine head did shine,
and I did walk safely.

4 As I was in the former dayes,
before my youth was spent,
When of the LORD the secret was
well seene upon my tent.
5 When the Almighty by his grace
was yet even still with me;

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When all my children with great joy.
I round about did see.

6 When I my steps with butter wash'd,
without labour or toile,
And as the rock (as in a showre)
powr'd out rivers of oile.

7 When I did through the citie go,
and went upon my feet
Out to the gate, when I prepar'd
my seate even in the street.

8 The young men saw me excellent,
and under this pretence
Did hide themselves; the ag'd stood up,
to beare me reverence,

9 The Princes talking did refraine,
that they might understand
My wise discourse, and on their mouth
they all did lay their hand.

10 The nobles likewise held their peace,
and which was a great proof,
Of my wise wordes, the tongues of all
did cleave unto their roof.

11 When that the ear of man me heard
it surely me did blesse,
And when the eye me saw also,
it gave to me witnesse.

12 Becauſe I did deliver theſe
who poore to me did cry,
The Orphans, and him thar had none
to help him by and by,
13 Bleſſings of ſuch as ready were,
to periſh came on me,
And I did cauſe the widowes heart
to ſing moſt joyfully,

14 I righteouſneſſe anone put on,
which (as a glorious gowne)
Me cloth'd ; my judgement was a rob,
and a moſt ſtately crowne.
16 I as the moſt cleare ſeeing eyes
unto the blind became,
And als in humane charitie
I feete was to the lame ;

16 I was a father to the poore,
in all the land about
The cauſe which I not underſtood
with care I ſearched out.
17 The jawes of wicked men I brake,
and gave them all the foile,
And with a mighty arme did pluck
out of their teeth the ſpoile.

18 Then in my fond conceite I ſaid,
I ſhall die in my neſt,

My dayes as ſand I'le multiply,
and after goe to reſt.

19 Out by the waters blooming faire
my root was ſpread anone,
And all the night the pleaſant dew
lay ſtill my branch upon.

20 My glory was ſtill freſh in me,
as all did underſtand;
And als the bow of my great ſtrength.
renu'd was in my hand.

21 Unto me men moſt wiſe gave eare,
to heare what I would tell,
They waited well, and ſilence keept,
when I did give counſell.

22 After that they had heard my words
they ſpake no more againe,
My ſpeach upon them dropped all,
as doth a pleaſant raine.

23 As for the raine that fruitfull is,
they for me did abide;
As for the latter raine their mouth
they op'ned very wide.

24 If I did laugh on them, then they
beleev'd it not at all;
They were afraid to cauſe the light
of my viſage to fall.

25 I sat as cheefe, I chooſe their way
most meekly without boaſt;
I dwelt even as a King, that is
amid an armed hoaſt.

And as a wiſe man that in time
his comforts ſweet powres out,
Amide theſe who for greef of minde
are mourning him about.

Chap. 30.

BUt now theſe young ones me deride,
whoſe ragged fathers I
Would have diſdain'd even with the dogs,
of my flock to ſet by.
2 Yea of their hands whereto the ſtrength
could ever profite me
In whom old age all periſh'd was
as all might clearly ſee?

3 For want and famine deſolate
they were; they did flee faſt
To wil ferneſſe in former times,
moſt barran all and waſte.
4 Who mallowes hungry do cut up,
by buſhes heer and there,
And have no other thing for meat
but roots of Juniper.

5 From

5 From among men they were driven foorth
as men given to miſchief;
They cry'd aloud all after them,
even as after a thief.
6 To dwell in the unpleaſant clifts
of valleyes like vile ſlaves;
And in the ſhelters of the rocks,
or ſhadows of the caves.

7 Among the buſhes lying they
in miſery did bray:
They under nettles gathred were
together every day.
8 They of vain fools the children were,
yea, of men of no name
Moſt baſe, then earth they viler were,
to owne them men thought ſhame.

9 And now their ſong am I become,
and by-word of diſgrace,
10 They me abhor, they flee from me,
and ſpit even in my face.
11 Becauſe that he hath looſde my cord,
and me afflicted ſore;
They have the bridle now let looſe,
not ſparing me before.

12 Upon my right hand riſe the youth,
my feet they puſh away

The wayes of their deſtruction great
they 'gainſt me raiſe alway.
13 Moſt bitterly they marre my path,
they moſt backward indeed
Set foreward my calamitie,
of help they have no need.

14 As a breaking of waters wide
they all come upon me;
They in the deſolation great
did roll themſelves fiercely.
15 Upon me terrours turned are,
my ſoul purſue do they
Even as the winde; my welfare als
as clouds doth paſſe away.

16 And now my Soul is powred out
with terrours manifold;
The dayes of great affliction now
on me have taken hold:
17 In the night Seaſon are my bones
all pierc'd in me and preſt,
My ſinewes all are ſhrunk with paines,
that they can get no reſt.

18 By the great force of my diſeaſe
my garment which is hote
Is changd, about it binds me as
the collar of my coat.

19 He hath by a great violence
me in a deep myre thruſt,
And I diſtreſſed am become
like aſhes and like duſt.

20 I cry to thee, but thou doſt not
me hear in grief enſnaird,
When I ſtand up to look for help
thou doſt me not regard.
21 Now thou art cruell alſo turnd
unto me in the land,
Thy ſelf gainſt me thou doſt oppoſe
with ſtrong and mighty hand.

22 Up to the winde thou lifts me up,
and on it makes me ride:
Thou ſo diſſolves my ſubſtance all,
that nothing doth abide.
23 For I do this moſt clearly know,
that thou, LORD, me wilt bring
To death, yea to the houſes that
ſet for the living be.

24 Howbeit his hand unto the grave
Hee'l not ſtretch by and by.
Though they in his deſtruction great
continually ſhould cry.
25 For him that in great trouble was
did I not weep right ſore?

Was not my ſoul in miſery
much grieved for the poor.

26 When I good things did well expect
diſtreſſe came me upon;
And when I waited for the light
there darkneſſe came anone.
27 My bowels boiled with great paine,
they reſted not ſurely;
The dayes of great affliction als
moſt ſwift prevented me.

28 I griev'd without the light of Sun
went mourning by and by,
And in the congregation great
with anguiſh I did cry.
29 A brother I to dragons am,
with owles I do abide,
30 My bones are burnt with ſcorching heat,
black is my withred hide.

31 To mourning alſo turned is
my harp that was moſt ſweet;
My organ turn'd is in the voice
of them that ſadly weep.

Chap. 31.

A Covenant ſure then with mine eyes
moſt carefully I made

Why in great foly thus ſhould I
even thinke upon a maid?
2 For what portion of GOD is there
appointed from above?
Or alſ' inheritance is there
from the Almighties love?

3 Is not deſtruction ordain'd to
theſe that do wickedly?
Strange puniſhment is als for theſe
that work iniquitie.
4 Doth he not with his cleareſt eyes
perfectly ſee my wayes?
He als with obſervation ſtrict
my ſteps counts all my dayes:

5 If in my fooliſhneſſe I have
ev'n walk'd in vanitie,
Or if unto deceit my foot
hath haſted wickedly.
6 Then let me in an ballance even
be weighed narrowly,
That the Almighty God may well
know mine integritie.

7 If my ſtep turn'd hath from the way,
and my heart did believe

Mine eyes, and if unto my hand
the leaſt blot once did cleave;
8 Then let me ſow my precious ſeed
in all my fields about,
And let another eat; yea, let
my race be rooted out.

9 If that my heart by women hath
(as by a ſnairing baite)
Deceived been; or if I at
my neighbours door laid waite;
10 Then let my wife by recompence
unto another grinde,
Let others als on her bow downe
even in my ſins own kinde.

11 For this is a moſt hainous crime,
a great iniquitie
Which righteous judges ſhould correct
with great ſeveritie.
12 For it a fire conſuming is
to waſt ev'n round about
All mine increaſe which I enjoy
it would anone root out.

13 If I als did deſpiſe the cauſe
of manſervant, or maide,

When they in any humour hote
with me contention made.
14 What shall I do when that the LORD
against me up shall rise,
And when he visits what shall I
to answer enterprise?

15 Did not he that made me, him make,
as all may understand,
And did not one within the womb
us fashion with his hand?
16 If I by rigour have the poor
withheld from their desire,
Or of the widow poor the eyes
have causde to faile or tyre;

17 Or if my morsell mine alone
I eaten have apart,
So that the fatherlesse thereof
not eaten have a part.
18 For from my youth the fatherlesse
was well brought up with me,
The widow from my mothers womb
I guided carefully.

19 If I for want of clothing warm
have any perish seene,
Or any poor distrest, that had
without a covering beene:

20 If

20 If his loins have not bleſſed me
to keep me from all harm,
If by the ſoft fleece of my ſheep
he was not then made warm:

21 If I againſt the fatherleſſe
have once lift up my hand,
When I my help even in the gate
did ſee and underſtand,
22 Then rotting from my ſhoulder-blade
let fall mine arme anone:
Yea more I ſay, even let mine arme
be broken from the bone:

23 For from GOD the deſtruction great
a terrour was moſt ſure,
By reaſon of his highneſſe great
I could it not indure.
24 If I have made the gold my hope
in any exigence,
Or have ſaid to the fineſt gold
Thou art my confidence:

25 If I rejoic'd, becauſe my wealth
was great as ſuch and ſuch,
Or yet becauſe at any tyme
mine hand had gotten much,
26 If I beheld the ſhinning Sunne
to worſhip with his light,

Or yet the Moone, fair in the sky,
with glory walking bright,

27 Or that my heart entised hath
been secretly thereby,
Or that my mouth hath kissd mine hand
on such for to rely.
28 This als were an iniquitie,
which Judges should remove;
For I thus should denied have
the God that is above.

29 If I at the destruction great
of him that hated me
Rejoic'd, or yet lift up my self
at his great miserie:
30 Or have I suffred once my mouth
with libertie to sinne
By wishing fearefull plagues and curse
unto his soul within.

31 If the men of my tabernacle
yea said, Not oh that we
Had of his flesh! Such are his wrongs
he can not satisfie.
32 The stranger surely did not lodge
in open street alway;
My doores I opned unto these
that travail'd by the way.

33 If I my great transgressions als
did cover craftily,
As Adam, and did closely cloak
my vile iniquity:
34 Did fear of many or contempt
of men me terifie,
That I keept silence and not went
out at my doores straitly?

35 O that one among mortall men
could happily be found
Who would me heare, and of my words
consider well the ground.
That the Lord God would answere me,
this is my cheefe desire,
And that my foe would wickedly
to write a booke conspire.

26 I it upon my shoulder would
most gladely take and beare;
And as a crowne upon mine head
I dayly would it weare.
37 Of all my steps the number I
would unto him declare,
I as a Prince would goe to him
and all my wrongs repaire.

38 But if my land for my misdeeds
against me cry amaine,

Or that the furrowes als indeed
likewiſe thereof complaine.
39 If I once of the fruits thereof,
without money made uſe,
Or yet have cauſed wickedly
their life the owners loſſe.

40 Let pricking thiſtles grow in ſtead
of moſt excellent wheat,
And cockle even moſt noiſome weeds
for barley be my meat.

Heere Job did pauſe.

Chap. 32.

SO theſe three men to anſwere Job
incontinent did ceaſe,
Becauſe they hopeleſſe ſaw that he
was righteous in his eyes.
2 Then of the wrath of Elihu
ſore kindled was the flame,
This Buzite ſon of Barachel
was of the race of Ram;

Againſt poor Job he was in rage,
becauſe his words implyd
That he himſelf more then the LORD
even alwayes juſtifyd.

3 Againſt his three friends kindled was
his wrath, becauſe they had
No anſwere found to him, and yet
they had condemned Job.

4 Now Elihu had waited long,
In his great modeſtie
Till Job had ſpoken, becauſe they
were elder all then he.

5 When Elihu ſaw that theſe three,
to anſwere Job ſurceaſt,
His wrath then with a burning zeal
was kindled in his breaſt;

6 Then anſwred he, and ſaid I am
right young, and ye are old,
Wherefore to ſhew to you my mind
I durſt not well be bold;

7 I ſaid within my heart that dayes
were fit to take the ſpeach,
And that the multitude of yeares
ſhould ſurely wiſedome teach.

In man indeed a ſprit there is,
but that he things can ſift
With underſtanding good, it is
of God a ſpeciall gift.

9 They ſurely are not alwayes wiſe
who are great in the land,

Nor yet doe theſe that are of age
good judgement underſtand:

10 Therefore I at the laſt did ſay,
Now hearken unto me;
I alſo mine opinion will
unto you ſhew freely.
11 Behold I for your words did wait,
I gave good ear alway,
While by your wiſdome yee profound
did ſearch out what to ſay:

12 Yea, unto you I did attend
even as unto a Prince;
But none of you could anſwer Job,
or yet his words convince.
13 Leſt yee ſhould ſay, We have now found
great wiſdome as a crown,
GOD by his ſtrong and mighty arme,
and not man thruſts him down.

14 Now he hath not his hauty words
directed againſt me:
Nor yet mine anſwer unto him
ſhall with your ſpeaches be.
15 They altogether were amaz'd,
they anſwerd me no more;
They being all thus in the dumps
left off to ſpeak therefore.

16 When I had waited long with grief,
(for they all could not ſpeak,
But ſtood ſtill, they like naughty fools
their anſwer had to ſeek)
17 I ſaid unto them, At the laſt
I anſwer will my part,
I alſo mine opinion all
unto you will impart.

18 For I am full of matter wiſe,
as clearly yee ſhall ſee;
The ſprite that lodgeth me within
it now conſtraineth me
19 Behold as wine my belly is,
which can not get a vent;
Like bottels new it ready is
to be in pieces rent.

20 I will now ſpeak, ſo that I may
thereby refreſhed be:
My lips anone I open will,
and anſwer ſpeedily.
21 I humbly pray you let me not
mens perſons now accept,
Nor let me flattring give to men
the titles of reſpect.

22 For flattring titles ſurely I
unto men can not give:

If I did ſo, my maker would
me not permit to live.

Chap. 33.

WHerefore I pray thee Job now heare
me with attentive head,
And hearken well unto the words
that from my mouth proceed.
2 Behold, I ſurely now my mouth
have opned at the laſt,
In my mouth ſpoken hath my tongue,
and told how things are paſt.
3 Of my hearts perfect uprightneſſe
my words ſhall ſurely be,
And als my lips great knowledge ſhall
even utter moſt clearly.
4 The ſprite of God who makes all things
by his ſtrength made me hath,
And the Almighty hath to mè
given life even by his breath.
5 If thou by thy great wiſedome canſt
me anſwere leſſe or more,
Stand up now, and well ſet thy words
in order me before.
6 I am according to thy wiſh,
even in Gods ſtead the day

I also am as others are
form'd of the dust and clay.

7 So for my terrour thou needst not
greatly affrighted be,
My hand be well assur'd shall not
upon thee heavy be.
8 Thou in my hearing spoken hast,
which I have heard clearly,
9 I am without transgression all,
no sin there is in me.

10 He doth against me quarrels pick,
he counts me for his foe;
11 He in the stocks doth put my feet,
he marks my paths also.
12 Behold in this thou just not art,
to thee now well I can
Make answer; this I may affirm,
God greater is than man.

13 Why dost thou this most foolishly
gainst him contend and strive:
For of his matters he a count
will not to any give.
14 For God speakes once, yea twise, yet man
perceives not what is said,
15 In dreame, or vision, or deep sleep,
or slumbrings on the bed.

Then opneth he the ears of men,
and doth inſtruction ſeale,
17 That he may ſtop men from his worke,
and pride from man conceale.
18 His ſoule and life he from the pit,
and ſword doth ſafe maintaine,
19 He chaſtned is upon his bed,
his bones all ſuffer paine.

20 So that his life through troubles great
abhors his bread to eat,
His ſoul alſo doth ſtill refuſe
to take moſt dainty meat.
21 His fleſh conſumed is away,
that it cannot be ſeene,
His bones that were all hid, ſtick out
his body is ſo leane.

22 In this meane time his troubled ſoul
drawes neer unto the grave,
And his life likewiſe unto theſe
that ſtill deſtruction crave.
23 If with him be a meſſenger
on choiſe of a thouſand,
To ſhew to man his uprightneſſe
and make him underſtand.

24 Then he is gracious unto him,
and ſaith anone him ſave,

From

From going to the pit, for I
a ranſome now found have.
25 Then than a childes fleſh certainly
ſhall freſher be his fleſh,
Unto the dayes of luſtie youth
he ſhall returne afreſh.

26 He ſhall then pray, and GOD to him
ſhall favour ſhew, and he
Shall ſee his face with joy; to man
hee'l render righteouſlie.
27 He lookes on men, If any ſay
I have ſinn'd grievouſly,
And als the right perverted have,
but did no profit ſee.

28 He from the pit his ſoul will ſave,
his life ſhall ſee the light,
29 Lo all theſe things the Lord with man
workes often by his might.
30 To bring back from the pit his ſoule
for to enlightned be,
31 Marke well O Job, heare, hold thy peace,
and I will ſpeake to thee.

32 If thou canſt ſpeak me anſwere, for
I would thee juſtifie
33 If not, me hear, and hold thy peace,
and I will now teach thee,

Chap.

Chap. 34.

YET Elihu ſtill ſpeaking, ſaid,
2 Ye wiſe men, ſage, and grave,
Now hear my words, give ear to me
all yee that knowledge have:
3 For mans ear well all words doth try,
as the mouth taſteth food;
4 Let us chooſe judgement unto us,
and let us know what's good.

5 For Job hath ſaid moſt fooliſhly,
I righteous am alway;
And GOD the good right of my cauſe
hath taken clean away.
6 Should I againſt my right once lye?
he with a cureleſſe wound
Hath ſtriken me, and yet for that
no crime at all is found.

7 What man in all the earth like Job,
himſelf ſo overthinks,
Who wilfully void of all ſenſe
great ſcorn as water drinks?
8 Which is companion unto theſe
that work iniquitie;
And in his carriage walketh with
men that moſt wicked be.

9 For he hath ſaid, it profits not
a man to be upright,
That he with the Almighty GOD
ſhould ſtill himſelf delight.
10 Therefore ye wiſe men hearken now,
all wickedneſſe far be
From GOD, and from th'Almighty that
he do iniquitie.

11 For he the work of every man
moſt juſtly will repay;
And ſhall cauſe every man to find
according to his way.
12 Yea, ſurely GOD not wickedly
will do in whole or part,
Nor yet will the Almighty once
his judgement wiſe pervert.

13 Who ov'r the earth hath unto him
the weighty charge impoſd,
And who but he by his great power
the world all hath diſpoſd?
14 If he upon man ſet his heart
in fury and in wrath,
If he ſhall gather to himſelfe
his ſprite and his breath.

15 All fleſh that dwells upon the earth
togeth er periſh muſt,

And mortall man ſhall turne againe
unto his former duſt.
15 If thou now underſtanding haſt
heare and hearken to me
17 Shall wicked rule, and ſhall the juſt
condemned be by thee?

18 Beſeems it to ſay to a King
by way of great diſdaine
Thou wicked art; to Princes als
yee all are moſt profaine?
19 Then how much leſſe to him that can
not Princes proud endure,
And who in juſtice not regards
the rich more then the poor?

For they indeed are all alike
the work even of his hands,
And therefore that which is for both,
he wiſely ſtill commands.
20 They ſoone ſhall die, the people ſhall
be vex'd at midnight and
The mighty men ſhall taken be
away without a hand.

21 For on mans wayes his eyes are ſtill,
his going he doth ſee,
22 The ſhadows dark can not theſe hide
that work iniquitie.

23 For he more then the right on man
will not lay with his rod,
That he in judgement enter should
with the Almighty GOD.

24 By multitudes he strongly shall
in pieces break the great,
And pull them down, and in their stead
most quickly others set.

25 Therefore he knoweth well their works,
and he them in the night
Doth overturne, so that they are
destroyed out of sight.

26 He strikes the wicked openly,
because that they did swerve,
And would not any of his wayes
with conscience well observe.

28 So that unto him of the poor
they cause soone come the cry,
And he the cryes of troubled men
doth hear still by and by.

29 When quietnesse he gives to man,
who then dar be so bold
To grieve him? When he hides his face
who can him then behold:
Whether against a nation all,
It be done publickly,

Or onely it againſt a man
be done moſt privatly.

30 That the moſt wicked hypocrite
ſhould not the Scepter ſway,
Leſt that the people fooliſhly
enſnared be alway.
31 It ſurely meet is to be ſaid
unto the LORD therefore
I chaſtiſement have borne, offend
I will not any more.

32 That which I ſee not teach thou me
that I hence may refraine,
If I have done iniquity
I will not doe't againe.
33 Should it be after thine owne mind?
whether that thou doth chuſe.
He will it ſurely recompence
or whether thou refuſe.

And not I, I may well affirme
even whether leſſe or more,
What doſt thou know moſt perfectly
ſee thou it ſpeak therefore.
34 Let men of underſtanding good
unto me plainely tell,
And let him hearken who alwayes
in wiſedome doth excell.

35 Without

35 Without knowledge Job ſpoken hath
and that moſt fooliſhly,
Without all wiſedome were his words,
as all may hear and ſee.
36 That Job be tri'd unto the end
this is my cheefe deſire,
Becauſe that for moſt wicked men
his anſwers did conſpire;

37 For he to ſin rebellion ads
even while he feeles the rod,
He claps his hands, and multiplies
his words againſt the Lord.

Chap. 35.

YEt Elihu moreover ſaid,
2 Think'ſt thou this to be right.
That thou doſt ſay my righteonſneſſe
then God appeares more bright.
3 For thou ſaidſt, what advantage will
it unto thee now be,
And profit what ſhall I then have,
if from ſin I be free?

4 To thee and thy companions now
this anſwere make will I,
5 Look to the heavens, ſee and behold
the clouds high in the ſky.

6 What do'ſt thou vaine man him againſt
if thou be given to ſin,
If thou tranſgreſſions multiply,
what doſt thou unto him?

7 If thou be righteous in thy wayes,
what to him doſt thou give,
Or from thine hand, what what doth he,
at any time receive?
8 Thy wickedneſſe may hurt a man
that is like unto thee,
Thy righteouſneſſe to ſons of men
may alwayes helpfull be.

9 Becauſe of great oppreſſions they
do make th' oppreſſed cry;
By reaſon of the mighties armes
they cry out by and by.
10 But none among them all doth ſay,
where is the God of mi-ht,
My maker who moſt graciouſly
gives ſongs even in the night,

11 Who teacheth us moſt carefully,
and hath us wiſedome given
More then to all the beaſts on earth
or yet the foules of heaven?
12 There they do cry but none at all
gives eare or yet takes head,

Becauſe

Because of ill men who in pride
most wickedly exceed.

13 Most surely fooliſh vanitie
by God ſhall not be heard,
The almighty who is above,
ſure will it not regard.
14 Though thou ſay thou ſhalt not him ſee,
yet he is alwayes juſt,
Therefore ſee that with all thine heart
thou alwayes in him truſt.

15 But now becauſe it is not ſo,
God in his anger hot
Hath viſited; yet in great ſtrait
poor Job this knoweth not:
16 Therefore doth Job moſt fooliſhly
open his mouth in vaine,
Without knowledge he multiplies
words while he doth complaine.

Chap. 36.

ELihu yet proceeding ſaid,
a little ſuffer me,
2 And I will ſhew that I have yet
to ſpeak for th' Almighty.
2 I will my knowledge fetch from far,
like a moſt learned ſcribe

And to my Maker righteouſneſſe
I ſurely will aſcribe.

4 This I may well ſay for a trueth,
my words falſe ſhall not be,
He that in knowledge perfect is,
is alwayes ſtill with thee.
5 Behold the Lord moſt mighty is,
he no man doth deſpiſe,
Moſt mighty he is in great ſtrength
and als he is moſt wiſe.

6 The life of wicked men he not
preſerveth by his might,
He in his juſtice doth alwayes
give to the poor his right.
7 From righteous men he juſt doth not
withdrawe his eyes anone,
But with Kings high in dignitie
they are upon the Throne.

Yea, he by his Almighty power
doth them eſtabliſh faſt,
And they high unto dignitie
exalted are at laſt.
8 And if they be in fetters bound,
and cords moſt like a ſlave,
9 Then he their works and ſins doth ſhew,
that they exceeded have.

10 To discipline there eare also
he opneth most wisely,
And them commands that they returne
from their iniquity.
11 If they obey and serve him thus,
and that unto the end,
Their dayes they in prosperity
and yeers in joy shall spend.

12 But if they will not him obey,
they by the sword surely
Shall perish all, and they likewise
as fooles shall surely dye.
13 But hypocrites who most abhord,
are men of double heart,
Still heap up wrath; they cry not when
he binds them till they smart.

14 They die in their most lustie youth
as often may be seene,
Their life is among Sodomites
of all men most uncleane.
15 The poor man he delivereth well
in trouble and debate
Their eares also he opneth wide
in his oppression great.

16 Even so would he thee from the place
of straitnesse great made free,

And the reſt of thy table rich,
of fatneſſe full ſhould be.
17 The judgement of vile wicked men
thou haſt fulfill'd ſurely,
Gods judgement and his juſtice als
they take now hold on thee.

18 Sith wroth he is, beware that he
with ſtroakes take thee away,
Then ſhalt thou not delivered be,
thongh thou great ranſome pay.
19 In ſuch a caſe will he eſteeme
thy great riches at length?
No not the fineſt gold, nor all
the forces of great ſtrength.

20 See that thou not deſire alwayes,
to ſee the diſmall night,
When people poor are in their place
cut off by men of might.
21 Take heed, ſee that thou not regard
moſt vile iniquitie;
For rather then affliction thou,
this choſen haſt ſurelie.

22 Behold God highly doth exalt,
even by his power ſupreme;
His underſtanding is ſo great,
that none can teach like him.

23 W

23 Who among the moſt mighty hath
enjoined him his way?
Or who dar ſay to him, Thou haſt
moſt lewdly gone aſtray?

24 Remember that thou magnifie,
his work which men behold,
25 It is ſo cleare, it may be ſeene
both by the young and old.
26 Lo, GOD is great we know him not,
in all the land about,
Nor can the number of his yeeres,
be fully ſearched out.

27 For he the drops of water makes,
to become very ſmall;
According to their vapours they
do make the raine to fall.
28 Which the clouds in the firmament,
do cauſe drop down apace,
And upon man aboundantly,
diſtill in every place.

29 Alſo the ſpreading of the clouds
can any underſtand;
Or the noiſe of his Tabernacle,
ſet up by his own hand?
30 Behold his glorious light on it
he ſpreadeth moſt brightlie,

And by this meanes he cov'reth all
the bottome of the sea.

31 For he by them the people doth
judge as he thinketh meet,
In plenteous aboundance he gives
unto them all their meat.
32 With clouds he cov'reth all the light
even by his power divine,
He by the cloud that comes betwixt,
forbiddeth it to shine.

33 The noise thereof concerning it
doth shew its furious rage,
Concerning vapours such also
the cattell oft presage.

Chap. 37.

AT this also with inward fear
my heart doth all this space
Even tremble still, and troubled sore
is mov'd out of its place.
2 Hear of his voice attentively,
the great noise all about,
And als the rumbling sound that of
his sacred mouth goes out.

3 He mighty under the whole heaven
directs it wisely foorth,

And

And als his lightning bright unto
the ends of all the earth.
4 After the lightning ſeene a ſound,
doth roar moſt dreadfully;
He thundreth high even with the voice
of his excellency.

And he the raine and thunder als,
by his ſtrength will not ſtay;
When his voice is among the clouds
by night heard or by day.
5 God with his voice moſt wondroully
doth fearfull thunder ſend;
Great things he ſurely doth which we
can not well comprehend.

6 He to the ſnow gives a command
to cover all the plaine,
The ſame to do he doth appoint
the ſmall and mighty raine.
7 The hand of each man he ſeals up,
that men his works may know:
8 Then go the beaſts unto their dens,
and reſt in places low.

9 Out of the chambers of the South
the whirlewind cometh foorth;
And cold, which chilleth every thing,
proceeds out of the North.

10 Even by the breath of God the froſt
is given at his command,
The breadth alſo of waters great
is ſtraitned by his hand.

11 He gathreth vapours and them makes
thick clouds by his great might
To labour much; he ſcattreth als
his cloud that is moſt bright.
12 And by his counſels that are wiſe
it turn'd is round about,
That they may do what ever he bids
even all this world throughout.

13 He quickly cauſeth it to come,
by a moſt firme decree,
Whether for rod, or for his land,
or elſe for great mercy,
14 O Job now hearken at the laſt
to all that I have ſaid,
Stand ſtill and now conſider well.
the wondrous works of God.

15 Knowſt thou when God diſpoſed then
by his wiſedome divine,
And cauſd the great light of his cloud
moſt brightly for to ſhine?
The ballancings doſt thou well know
of clouds both great and ſmall.

The wondrous workes of him who ſtill,
perfectly knows things all?

17 How thou thy garments thee upon
to be right warme doſt find,
When he the whole earth quiet makes,
by force of the ſouth wind.
18 Haſt thou with him by thy great power
ſpread out the ſpangled skie
Moſt ſtrong, and as a looking glaſſe,
that's molten by and by?

19 Teach us now by thy wiſedome great
what we ſhall ſay to him,
For order we our ſpeach can not
we are ſo dark and dim.
20 Shall it be told him what I ſpeak?
of this he hath no need;
If any ſpeak amiſſe he ſhall
be ſwallow'd up indeed.

21 And now the bright light in the clouds
men do not clearly ſee,
But the wind with great force doth paſſe
and cleanſeth them quickly.
22 Moſt from the North fair weather comes
moſt clear as is the gold,
With GOD is wondrous Majeſtie,
more bright by manifold.

23 Concerning

23 Concerning the Almighty God,
we can not him find out,
He excellent in power is,
in all the land about.
In judgement and in juſtice als
he plenteous doth excell,
So that he will not ſore afflict
men, whether great or ſmall.

24 Therefore men feare his Majeſty,
yet he for their deſert
Doth not reſpect theſe men on earth,
who are moſt wiſe of heart.

Chap. 38.

AT this time the Almighty Lord
to Job an anſwere made
Out of the bluſtring whirlewind, and
after this maner ſaid.

2 Who is this that preſumptuouſly
doth counſell overcloud,
With darkneſſe thick, by fooliſh words
not having knowledge good?

3 Now like a man gird up thy loines,
for queſtions now of thee
I will demand, See if thou can
an anſwere make to me,

4 Where waſt thou when I of the earth
the ground-ſtone did lay faſt?
Declare to me if at this time
thou underſtanding haſt.

5 Now tell me if thou knows, thereof
who laid the meaſures out?
Or who upon it ſtretched hath
the line even round about?
6 The faire foundations all thereof
I pray thee whereupon
Faſtned are they? Or who of it
did lay the corner ſtone?

7 When as the morning ſtars above
together ſweetly ſang,
And all the ſons of GOD for joy
their ſhoutings highly rang.
8 Or who ſhut up the ſea with doors
that flowes the earth about,
When it brake foorth, as if it had
of the womb iſſu'd out?

9 When I the cloud its garment made
by my moſt mighty hand,
And darkneſſe thick for it alſo
to be a ſwadling band:
10 And alſo for it did break up
the place of my decree,

And wisely set both barres and doores
for it alwayes to be,

11 And said, Thou shalt come hitherto,
but shalt no further stray,
And heere thy proud and lofty waves
thou shalt not faile to stay.
12 Hast thou the morning since thy dayes
had ever at thy beck?
Or hast thou at his wonted place
the day caus'd spring to breake?

13 That it take hold might of the ends
of all the earth about?
And that the wicked might from it
be quickly shaken out.
14 By GODS hand it is turned all,
as to the seale the clay,
And as a garment good they stand,
in moist pleasant aray.

15 And from the wicked men their light
is even with holden all,
And the hie arme of lofty ones
shall then be broken small.
16 Hast thou entred into the springs
of the most rageing sea?
Or hast thou searched all the shelfs,
that in the great depth be.

17 U

17 Unto thee all the gates of death
have they wide op'ned beene?
Or of deaths ſhadow black the doores
haſt thou moſt clearely ſeene.
18 By thy wiſedome haſt thou perceiv'd
the breadth of this great ball,
Even of the earth; declare it now
if thou doſt know it all.

19 Teach me alſo, where is the way
where the cleare light doth dwell;
And as for darkneſſe where's the place,
thereof, if thou can tell.
20 That thou ſhouldſt take it to its bounds
above or yet belowe,
And that the paths unto its houſe
thou perfectly ſhouldſt know.

21 Becauſe in that time borne thou waſt,
perfectly know,ſt thou it?
Or yet becauſe the number of
thy dayes is very great.
22 Haſt thou into the treaſures great
of ſnow even entred well,
Or haſt thou ſeene the ſtore houſe of
the hard congealed haile,

23 Which I for me, have well reſerv'd
againſt the tyme of jarres?

Againſt the day of battell and
the day of fearfull wars.
24 Canſt thou where the light parted is
the way by wiſedome find?
Which on the earth by violence
doth ſcatter the Eaſt wind?

25 Who hath the water ſpouts alſo
divided for the raine,
Or yet the way for thunder claps
whoſe ſound doth roare amaine?
26 To cauſe it raine upon the earth
where no man is at all;
Yea on the wilderneſſe wherein
is neither great nor ſmall?

27 To ſatisfie the deſolate
and waſte ground of no worth,
And to cauſe buds of tender herbs
moſt pleaſant to ſpring foorth.
28 If that the raine a father hath
if thou canſt, to me ſhew,
Who among all begotten hath
the pearly drops of dew?

29 Out of whoſe womb did come the yce
can thou a reaſon render,
As for the hoary froſt of heaven,
who at firſt did it gender?

30 The mighty waters flowing deep,
are hid as with a ſtone,
The face of all the deep through cold
is frozen all anone.

31 Of pleiades the influence
canſt thou bind with thine hands,
Or of the winter Orion,
canſt thou well looſe the bands?
32 Canſt thou bring foorth the Mazzaroth,
twelve ſignes in their ſeaſons,
Or canſt thou well Arcturus guide
with his faire gliſtring ſons?

33 Of heaven thee ordinances all
knowſt thou perfectly well?
Canſt thou ſet its dominion all
upon the earth by skill?
34 Canſt thou lift up thy voice unto
the clouds that are moſt hie,
That in abundance waters great
may come and cover thee?

35 Canſt thou by thy great ſtrength alſo
the fearfull lightnings ſend,
That they may go and ſay to thee,
we all thee heere attend?
36 Who is he that great wiſedome hath
put in the inward part?

Or

Or who hath understanding given
unto mans foolish heart ?

37 Who in wisedome the clouds above,
with skill well number may :
Or of the high heavens who can once
the tunning bottels stay,
38 When as the dust upon the earth
doth into hardness grow ,
And fast to together cleave the clods,
when all is dry below ?

39 Wilt thou even for the Lion fierce
take paines to hunt the prey ;
Or th' appetite of lions young
to fill without delay !
40 When they most crattilie do couch
in dens most wide or strait,
And in the covert hid abide ,
for there to ly in waite ?

41 Who for the Raven provides his food ?
When his young still do cry
Unto the LORD , for lacke of meat
they wander by and by.

Chap. 39.

KNowes thou the time when the *wilde goats*,
and als the wanton *hindes*,
Bring foorth their young and tender calves
according to their kindes?
2 Canst thou the moneths number that
they in their time fulfill;
Concerning times that they bring foorth,
hast thou perceiv'd with skill?

3 They bow themselves, then they bring foorth
their young ones round about,
When that's done by GODS providence,
their sorrowes they cast out.
4 Their young ones are in liking good,
they prosper well and store
With corne in plenty; they go foorth
and to them turne no more.

5 Who hath the *wilde asse* free sent out,
or who hath loosde his bands?
6 Whose house to dwell in I have made
the wilde and barren lands.
7 He scornes the Cities multitude
when they do make a noise:
The crying als he not regards
even of the drivers voice.

8 The

8 The range of the high mountaines great
his pasture is well seene,
He heere and there doth quickly search
for every thing that's green.
9 Will th'Unicorne with all his strength
stoupe down thee to obey?
Or will he come unto thy cribe
to feast upon thy hay?

10 Canst thou well the strong Unicorne
with his band bind straitlie
In furrow? or the valleis will
he harrow after thee?
11 Wilt thou of him presume alwayes,
because great is his strength,
Or wilt thou to him in this thought
thy labour leave at length?

12 Wilt thou beleeve him that he will
bring home to thee thy seed,
And it together to thy barne
will bring home with all speed?
13 Gave thou the goodly wings unto
the Peacoks that are fair,
Or wings and feathers of great worth
unto the Ostrich rare?

14 Who layes her egges, and leaves them in
the earth as in great trust

Instead of hatching with her wings,
she warmes them in the dust,
15 That feet of beasts may crush them all
of that she makes no reck,
Or that the wild beasts running there
them may in peeces breake;

16 She hardned is against her young
not fearing they be slaine,
As though they were not hers; no feare,
her labour is in vain.
17 Because GOD hath deprived her
of all wisdome of heart,
Nor yet he understanding will
unto her once impart.

18 Yet with her wings and feete also
she doth so nimby skip,
That she the horse and rider both
is able to out stripe.
19 Hast thou given also to the horse
his strength that's full of wonder,
Or hast thou clothed all his neck
with a most fearfull thunder?

20 Canst thou him as a Grashopper
affright well in his way,
Of his noitrils the glory great
is terrible alway.

It 21 He

31 He in the valley proudly pawes
and glorys in his ſtrength,
He goes moſt boldly on to meet
the armed man at length.

22 He mocks at feare, als he is not
affrighted by a word,
He is not mov'd for to turne back,
even from the bloody ſword.
23 The quiver ratleth with great din
againſt him in the field?
The gl ttring ſpeare doth als appeare,
there likewiſe is the ſhield.

25 With fierceneſſe and moſt furious rage
he ſwalowes up the ground,
He is ſo fierce he not beleevs
that its the trumpets ſound.
25 Amongſt the trumpets with Ha Ha!
he chearefully doth laugh,
For he the battell long deſir'd,
then ſmelleth a farre off.

He heares the thunder joyfully
of captaines that doe cry,
And likewiſe of the ſouldiers fierce
the ſhouting by and by.
26 Doe Hawkes flie by thy wiſedome, and
their wings ſtretch to the ſouth.

27 Mounts th'Eagle up at thy command
and makes her neſt on high?

28 She ſtill abides upon the rock,
and on the ragged cliff,
The craggie places of the rocks,
which are both ſteepe and ſtiffe.
29 From thence ſhe clearely ſeeks her prey
even with a courage bold;
And her bright eyes that are moſt quick
a farre off doe behold.

30 Her young ones alſo greedilie
them ſelves for to maintaine
Doe ſuck up blood; and there is ſhe
where lying are the ſlaine.

Chap. 40.

MOreover yet GOD ſaid to Job,
2 Shall he that doth contend
With GOD, him teach? he that reproves
let him anſwere in end.
3 Then anſwer'd Job the LORD, and ſaid,
4 Behold, what ſhall I ſay?
I am moſt vile, upon my mouth
my hand now will I lay,

5 Once have I ſpoken but I will
not anſwere thee indeede:

Yea twiſe alas, but ſurely I
no further will proceed.
6 Then the Lord anſw'red unto Job,
after his ſpeach was laid,
Yea out of the whirlewind he ſpake,
and thus to him he ſaid;

7 Gird up thy loines now like a man;
I will demand of thee,
And thou who art ſo full of wit
declare now unto me,
8 Wilt thou my judgement diſanull,
and condemne wilt thou me,
That thou in all thy words and deeds
moſt righteous may be?

9 Haſt thou poor man a mighty arme
which is like unto mine?
Or canſt thou thunder as I doe
even with a voice divine?
10 With Majeſtie moſt excellent,
now deck thy ſelfe the day,
With glory and with beautie als
ſee thou thy ſelfe aray.

11 The rage of wrath caſt thou abroad
as in a high alarme;
And when thou ſeeſt a man that's proud
abaſe him with thine arme,

12 Look on the proud man, and him soon
bring low with great disgrace,
And quickly with thy foot tread down
the wicked in their place.

13 In dust them hide, and also binde
their faces in the grave,
14 Then will I say that thy right hand
is able thee to save.
15 Behold now and consider well
the *Behemoth* which I
Made with thee, he doth eat the grasse
as oxen by and by.

16 Loe now his great and mighty strength
is in his loines surely,
And his force in the navill is
even of his big belly.
17 His mighty taile he whisks about,
as stiffe as any Cedar
The sinewes of his stones also,
are wrapped altogether,

18 The bones of his great bodie are
as pieces strong or brasse,
His lones are like the yron barres,
they in great strength surpasse.
19 He is the Cheef and Master-piece,
of the almighty LORD,

He that him made can when he pleaſe
even kill him with his ſword.

20 Surely the mountaines foorth his food
do bring him every day;
Where all the beaſts in open fields
moſt wantonly do play.
21 He under the fair ſhady trees
lies ſafely in his dens,
In the cloſe covert of the reeds,
among the pleaſant fens.

22 The ſhadows of the branches green
do ov'r his body paſſe;
The willowes of the running brook
on all ſides him compaſſe.
23 Behold a river without haſt
with his wide throat he drinks;
That he the Jordan can draw up
into his mouth he thinks.

24 He doth it take even with his eyes,
which ſeeme to be moſt fierce,
He with his noſe through ſtrongeſt ſnares
moſt eaſily can pierce.

Chap. 41.

CAnſt thou with ſtrong hookes well draw
the great *Leviathan*,

Or draw him by the tongue with cords
out of the Ocean?
2 Canst thou an hooke put in his nose,
and make him stand in aw;
Or canst thou with a pricking thorne
him bore even through the jaw?

3 Will he to thee much prayer make,
or speak soft words to thee?
4 Or with thee make a Covenant sure,
or yet thy servant be?
5 Wilt thou with him as with a bird
begin to sport and play?
Or wilt thou for thy maidens als
him bind by night or day?

6 Shall the companions of his flesh
a banket rich prepare:
Shall they his great and lusty joints
among the merchands share?
7 Canst thou his skin that is most thick,
with barbed yrons fill:
Or his great head with sharp fish speares
to pierce hast thou the skill?

8 Lay hands on him, remember well
the battell very sore,
If this thou do, with him thou shalt
not meddle any more.

9 Behold

9 Behold his hope that would him kill
is altogether vaine:
For at his ſight men are caſt down,
and can not riſe again.

10 None is ſo fierce as to be bold
to ſtirre him with his hand;
Who then is able by his power
before me for to ſtand?

11 Who hath prevented me, that I
his debter ſhould repay?
What under is the cope of Heaven
is ſurely mine alway.

12 His parts or yet his power I
will not conceale or hide,
Nor his comely proportion all
even as it doth abide.

13 Who of his garment glorious well
diſcover can the face,
Or who with double bridle can
come to him in his place?

14 Who can the wide doores of his face
well open with his key?
His cruell teeth are round about
moſt terrible to ſee.

15 His ſcales, his pride together are
ſhut cloſe as with a ſeale,

16 S

So neer they are together, that
twixt them none air can feele.

17 Together they so joined are,
and stick so, that therefore
They by no force or strength once can
be sundred lesse or more.
18 By his neesings a light doth shine,
as hath beene often try'd:
His eyes are like the bright eye-lids
even of the morning tyde.

19 Out of his mouth go burning lamps,
and sparks of fire most hot:
20 Out of his nostrils goes a smoak,
as from a seething-pot.
21 His fyrie breath doth kindle coals,
when he doth with the same
Out of his mouth send speedily
a hote consuming flame.

22 In his great neck remaineth strength,
no work can him annoy,
Thus paines and sorrow him before
are turned into joy.
23 The flakes of his flesh joined are,
no thing can them divorce,
They are so firme, that they can not
be mov'd by any force.

24 His heart is as a ſtone moſt firme,
who could it clearly finde,
Yea, hard as a Mils neather-ſtone,
which is laid for to grind.
25 The mighy (when he riſeth up)
afraid are mightily,
By reaſon of ſuch breakings they
themſelves do purifie.

26 The ſword of him is broken ſoone
that fiercely layes him at:
The like befals to dart and ſpear,
and unto the breaſt-plate.
27 He alwayes lightly doth eſteeme
the yron as the ſtraw,
No more for braſſe then rotten wood
he fierce doth ſtand in aw.

28 The arrows keen ſhot from the bow
can not him put to flight,
The ſling-ſtones are in his account
moſt like the ſtubble light.
29 Darts as the ſtubble counted are,
for them he hath no fear:
He with diſdain ſtill laugheth at
the ſhaking of the ſpear.

30 Sharp ragged ſtones are under him,
he ſpreads on mire and dirt

Sharp pointed things, which once his skin
not able are to hurt.
31 He like a pot doth make the deep
to boile, as it were hot,
He makes the ſea as ointment als
all ſeething in a pot.

32 Where he hath paſt in greateſt deepths
he leaves upon the ſtreames
A ſhining path, ſo that to all
the Ocean hoary ſeemes.
33 Upon the whole earth heer below
ſure there is not his like,
He is ſo made that trembling fear
can not upon him ſtrike.

34 He doth behold all other beaſts
as no thing him beſide:
He is the great and mighty king
of all the ſons of pride.

Chap. 42.

AFter that Jobe heard this diſcourſe
moſt full of gravitie,
He to the Lord this anſwer made,
and ſaid to him humbly,
2 I know that thou canſt every thing
do whether great or ſmall,

And that no thought can once from thee
witholden be at all.

3 Who is he? Yea I am the man,
Who thought my ſelf too holy;
I hid Gods counſell wiſe and good;
by reaſon of my foly.
4 Hear I beſeech thee, and I will
ſpeake, and demand of thee,
What I deſire of thee to learne
declare thou unto me.

5 I often of thee have heard by
the hearing of the eare,
But now I ſee thee with mine eye,
ev'n by thy grace made cleare.
6 Wherefore I doe my ſelf abhorre,
and now with full intent
In vileſt duſt and aſhes both
I humbly do repent.

7 And it was ſo that after GOD
theſe wordes to Job had ſaid,
To *Eliphaze the Temanite*
the LORD thus anſwere made,
I wroth am with thee and thy friends,
for ye the thing that's right
Not ſpoken have, as righteous Job
my ſervant moſt upright.

8 Therefore take Rammes, and bullocks al-
which are both fat and faire,
And ſoone unto my ſervant Job
ſee that yee all repaire ·
A burnt offring bring for your ſelves,
for this to GOD is due,
And Job my ſervant fervently
ſhall alwayes pray for you.

For ſurely will I him accept,
leſt in my juſtice ſtrict
I for your folly at the laſt
ſome judgement great inflict.
Becauſe yee have not ſpoken ſo
diſcreet in every part,
What's right of me, as Job hath done,
with a moſt upright heart,

9 So *Eliphaze the Temanite*,
and the *Shuſhite Bildade*,
And *Zophar the Naamathite*
did as the Lord them bade:
Alſo the Lord in mercy great
(when this was done and paſt)
Conſidered Job, and cheafefully
him did accept at laſt.

10 When for his friends he pray'd the Lord
did heale his greeſe and ſore,

He

He unto JOB gave twiſe as much
as ev'r he had before.
11 Then came to him his brethren all,
his ſiſters and his kin,
And others all who had before
of his acquaintance bin.

With him they bread ate in his houſe,
and they did him bemone,
And gave him comfort of the ills
that GOD brought him upon:
Each man alſo incontinent
did give as he beſt could
A peece of money, and alſo
an earring of fine gold.

12 So that the LORD in mercy great
unto JOB did extend
His gifts in the beginning great,
but larger in the end.
For he had fourteene thouſand ſheep,
and camels ſix thouſand,
A thouſand yoke of oxen, als
ſhee aſſes at command.

13 Of Children JOB had at the laſt
ſeven ſons, and daughters more
In number three, ſo did the LORD
his family reſtore.

14 The first he called *Jemima*,
and *Kesia* next the same,
Then *Keren-happuch* after her
was als the third by name.

15 In all the land no women were
as *Jobs* daughters so faire,
Among their brethren *Job* them gave
inheritance most rare.

16 He after this an hundred yeers
did live, and als fourtie,
And saw his sons, and his sons sons
the fourth genealogie.

17 So *Job* at last deceas'd when he
unto old age was come,
And after he was full of dayes
he went to his *Long-home*.

The Use.

LET men heere learne that no thing heere is sure;
Who's rich the day, the morrow may be poor.

Let

Let men heere learn not to feare Satans rage
For God his own doth compaſſe with a hedge:
If he permit great troubles by and by,
Our patience they are but ſent to try:
When wee are ſpoil'd, let this bee ſtill my wiſh,
That patiently in all the Lord we bleſſe.
When wee ſee men deepe plung'd in trouble ſore,
Let us beware them to condemne therefore;
It is for man a great temerity
Him to condemn whom God doth juſtifie.
At laſt heere learne, though godly men do grace
Do ſuffer whiles, At laſt their end is Peace.

FINIS.

THE GARDEN OF ZION.

The Booke of the *PROVERBS.*

A Prayer.

GReat Wiſdomes Hall heer (as I think) I ſee
Embroidred all with Divine Tapeſtrie:
Heere Solomon *hath Proverbs grave and wiſe,*
None but vain fools ſuch wiſdome can deſpiſe.
Now great Jehovah, with thy Heavenly fan
Blow up my breaſt, that I may gravely ſcan
Theſe weighty words, and their ſenſe wiſely reach

Which

Which Jedidiah *thy ſervant did preach:*
Now clear my ſky, even like a Mantle blew,
How I may pen theſe Proverbs to me ſhew:
Within my heart now make thy Sprite divine
To work, as doth in Caskes the fineſt wine,
Which by ſome chink, if it get not a vent,
Blowes up the bung, or doth the Hodghead rent,
As thou haſt ſent to me thy help before,
Reveale thy ſelf to me yet more and more.

CHAPTER I.

The Preface.

THe Proverbs that are words of weight
of the wiſe Solomon,
Who was the king of Iſrael,
and of David the ſon.
2 Their uſe is wiſdome for to know,
& good inſtruction reach,
To underſtanding words perceive,
which men diſcretion teach.
3 Th'inſtruction wiſe for to receive
in all humilitie,

of wisdome, justice, and jndgement,
and als of equitie.
4 To give unto the simple folk
a divine subtilty,
Unto the young man knowledge, and
discretion good thereby.

5 A wise man will hear, and also
his learning will increase:
A wise man shall attaine unto
wise counsels more or lesse.
6 To understand a proverb, and
th'interpretation mark,
The weighty words of the wise als,
their sayings that are dark.

The beginning of the Proverbs.

7. GOds fear is the beginning of
knowledge that maketh wise,
But wisdome and instruction all
fools wickedly despise.
8 My son, hear the instruction of
thy father, stand in aw:
And of thy mother dear see that
thou not forsake the Law.

9 For they of grace an ornament
shall be unto thine head,
And they shall be about thy neck
as chains moſt rare indeed.
10 My dear ſon, if to wickedneſſe
vile ſinners thee entiſe,
Conſent thou not, but from their courſe
abſtain, if thou be wiſe.

11 If they ſay, Come with us, Let us
lay wait for humane blood,
Let us now lurk for theſe that be
both innocent and good.
12 Let us them ſwallow up alive,
as doth the greedy grave:
Even like to theſe that go to pit,
from which none can them ſave.

13 We ſhall all precious ſubſtance finde,
as in a fertile ſoile;
We alſo in great plenty ſhall
our houſes fill with ſpoile.
14 Among us now caſt in thy lot,
and care not for a curſe;
Let us rejoice, and let us all
have only but one purſe.

15 My ſon, walk thou not in the way
with them, but them diſdain,

From their path full of wickedneſſe
ſee thou thy foot refrain.
16 For their feet do moſt ſwiftly run
to that which is not good,
And make great haſte, for by all means
to ſpill and ſhed much blood.

17 By the ſight of the net well might
the fooliſh bird be taught,
But ſhe intent upon her food
is heedleſly then caught.
18 And for their own blood they lay wait,
and others think to ſlay;
And while they lurk thus privily,
their lives they ſtill betray.

19 So are the wayes of every one
that greedie is of gaine,
Which of the owners takes away
the life that is profane.
20 She who the Fathers wiſdome is,
doth cry aloud without;
Her voice to me ſhe in the ſtreets
doth utter with a ſhout.

21 She in the chief place of concourſe
even in the gates and way
Doth cry, She in the city doth
theſe words moſt wiſely ſay,

22 How long will yee ſimplicity
thus love without all skill,
And ye ſcorners delight to ſcorn,
and fools hate knowledge ſtill?

23 Turn you at my reproof: behold
into you I will powre
My Sprite, I will make known my words
unto you every houre.
24 Becauſe I called have, and yee
refus'd to underſtand,
And no man hath regarded once
when I ſtretch'd out my hand.

25 But ye proudly have ſet at nought
my counſell grave and wiſe,
And would hear none of my reproof,
but did it all deſpiſe.
26 I als at your calamitie
to laugh will not forbear,
I will you ſurely ſcorn and mock
all trembling in your fear.

27 When your fear and deſtruction great
ſhall come as a whirlewinde,
When anguiſh and diſtreſſe ſhall come
your hearts with grief to binde.
28 Then ſhall they cry, but I will not
them anſwer when they call,

They

They ſhall me earely ſeek, but they
ſhall not me find at all.

29 For that they hated knowledge, which
aboundeth in GODS word,
And fooliſhly refuſd to chuſe
the true feare of the Lord.
30 Thev fooles would none of my counſell,
which might have made them wiſe,
They all the words of wy reproofe
moſt proudly did deſpiſe.

31 Therefore of their owne way they ſhall
the fruit eat ever ſtill,
And their divices naughty all
with folly ſhall them fill.
32 For the eyes of the ſimple ſhall
them ſlay, and much annoy,
And the proſperitie of fooles
ſhall quickiy them deſtroy.

33 But who ſo hearkneth unto me
he ſhall moſt ſafely dwell,
And ſhall be quiet all his life
from all the fear of ill.

Chap. 2.

MY dear ſon, if thou wilt receive
my wiſe words reverently,

And if thou my commandment als
wilt ſurely hide with thee.
2 So that thou now thine ear unto
Gods wiſdome ſtill incline,
And moſt humbly thy heart apply
unto wiſdome divine.

3 Yea, if thou after knowledge good
doſt cry, as for thy choice,
And underſtanding for to get
high liftеſt up thy voice.
4 If thou with care for her doſt ſeek,
as for the ſilver fine;
And for her as for treaſures hid
to ſearch thou doſt encline.

5 Then ſhalt thou rightly underſtand
of the LORD GOD the fear,
And finde the knowledge of the LORD,
which to all ſhould be dear.
6 For the LORD who is mercifull,
doth richly give wiſdome;
Knowledge and underſtanding both
out of his mouth do come.

7 He ſound wiſedome lay'th up for theſe
that doe live righteouſly,
He is a buckler unto them
that doe walk uprightly:

8 Of his moſt juſt judgement the paths
he keepeth every day,
And of his Saints that ſerve him, he
preſerveth well the way.

9 Then righteouſneſſe and judgement als
thou ſhalt well underſtand,
With equitie; and als the path
wherein thy foot ſhall ſtand.
10 When worthy wiſdome entreth in
thy well prepared heart,
And knowledge pleaſant to thy ſoule
doth in no time depart.

11 Diſcretion ſhall preſerve thee well
from danger all that be,
And underſtanding from the LORD
moſt ſafely ſhall keep thee.
12 Thee to deliver from the way
of the man that ill brings,
From the pernicious wicked man
that ſpeaketh froward things.

13 Who fooliſhly leave and forſake
the paths of uprightneſſe,
For in their foly great to walk
in the wayes of darkneſſe.
14 Who do rejoice for to do evill,
and that with all their might,

And in the wickeds frowardneſſe
have pleaſure and delight.

15 Whoſe wayes are crooked knowing not
what is ſtreight uprightneſſe,
And they in their moſt wicked paths
are full of frowardneſſe.

16 Thee from the ſtrange woman to ſave,
more dangerous then ſwords,
From the ſtranger which flatt'reth much
with her deceitfull words.

17 Which the guide of her youth forſakes,
who ſtill ſhould be her love:
And doth forget the Covenant all
of her great GOD above.

18 For her moſt vile houſe doth incline
unto the doores of death
And to the dead all ſlaine by ſinne
directly is her path.

19 None of theſe all returne againe,
who fooliſhly are bold
To go to her, nor of the paths
of life doe they take hold.

20 That thou moſt conſtantly may walk
with good men in the way,
And of the righteous keep the paths,
and feare to goe aſtray.

21

21 For the upright ſhall dwell in lands
which ſhall thee well maintain,
And theſe that be perfect in heart
ſhall ſtill therein remaine.
22 But wicked men ſhall be cut off
from all the earth about,
And the tranſgreſſours of GOD s law
ſhall be all rooted out.

Chap 3.

My deare ſon, looke that thou my law
do in no way forget,
But ſee that my commandments all
thou keep with all thine heart.
2 For length of dayes they ſhall to thee
adde with a happy life,
And Peace and Plenty wonderfull
far from debate and ſtrife.

3 Let not Mercy and Truth forſake
thee; binde them to thy neck:
Write them upon the table of
thine heart which they ſhall deck.
4 So ſhalt thou moſt ſweet favour finde,
and an excellent light
Of underſtanding good, and that
both in GOD and mans ſight.

5 Truſt in thee LORD with all thine heart,
well purged and made cleane,
And unto thine owne wiſdome ſee
that in no way thou leane.
6 In all thy wayes acknowledge him
who ſhall thee ſtill protect,
And thy paths through all dangers he
ſhall ſafely all direct.

7 Be thou not wiſe in thine own eyes;
take heed unto thine heart:
The mighty Lord ſee that thou fear,
and from all ill depart.
8 It ſhall be to thy navill health,
and more then that alone,
It wattring and moiſtning ſhall be
even marrow to thy bone.

9 With thy ſubſtance honour the Lord;
even whether more or leſſe,
And with the firſt and rareſt fruits
of all thy bleſt increaſe.
10 So ſhall thy barns be filled with
plenty of corne moſt fine:
Thy preſſes als abundantly
ſhall burſt out with new wine.

11 My ſon, the chaſtening of the Lord
ſee that thou not deſpiſe:

Nor yet of his correction good
be weary any wayes.
12 For whom the Lord loves he corrects,
as he it thinketh right;
Even as a father doth his son
in whom is his delight.

13 Most happy is the man that doth
Gods heavenly wisedome find,
And he that understanding good
gets for to cleare his mind.
14 For the rich merchandise thereof
is better manifold
Then silver, and the gaine thereof
then is the finest gold.

15 She then Rubies more precious is
which high esteemed are,
And all the things thou canst desire
may not with her compare.
16 In her right hand the length of dayes
abide as in their seat;
And in her left hand also are
riches and honour great.

17 Her wayes are wayes of pleasantnesse,
which mens heart do solace,
And which should much stirre up our hearts,
ev'n all her paths are peace.

18 She

18 She is a tree of life to them
that on her hold do lay,
And ev'ry one that her retaines
is happy ev'ry way.

19 The Lord by wiſdome founded hath
the earth, and made it ſure,
By underſtanding he the heavens
hath ſtabliſh'd to endure.
20 By his knowledge are broken up
the depths that are not few,
The lofty clouds GODS charets high
drop downe the pleaſant dew.

21 My ſon, let them not from thine eyes
by any way depart,
See that thou keep diſcretion well,
and wiſedome ſound in heart.
22 So ſhall they be unto thy ſoule,
as life thee to protect,
They likewiſe ſhall not faile to be
as grace unto thy neck.

23 Then thou protected by the Lord
ſhalt ſafely in thy way
With courage walk, ſo that thy foot
not ſtumble ſhall alway.
When thou lyes downe, thou ſhalt not be
afraid by danger deep;

Yea, thou moſt ſafely ſhalt ly down,
and ſweet ſhall be thy ſleep.

25 Let not thy heart be ſore afraid
of any ſudden fear,
Nor of the deſolation great
when it doth come right neer.
26 For GOD of thy ſure confidence
ſhall alwayes be the root,
From being taken in a girn
he ſhall keep well thy foot.

27 Withhold not good from them to whom
it's due, as by a band,
When as to do the ſame it's in
the power even of thine hand.
28 Say not unto thy neighbour, Go,
and come againe to me,
And I to morrow will it give;
when it thou haſt by thee.

29 Againſt thy neighbour any way
ſee thou deviſe not ill;
Since that he doth by thee alwayes
ev'n moſt ſecurely dwell.
30 With any man without a cauſe
ſtrive not in any terme:
If ſo be that he innocent
hath done to thee no harme.

31 Vaine oppreſſours envie thou not,
who do poore men abuſe,
And ſee that thou be very ware
none of their wayes to chuſe.
32 For an abomination great
the froward is alway
Unto the Lord; but his ſecret
is with the righteous ay.

33 Gods curſe upon the wickeds houſe
ſhall bring it all to duſt,
But he moſt plenteously doth bleſſe
the dwelling of the juſt.
34 Surely he in his wrath doth ſcorne,
the ſcorners to their face,
But unto men of humble hearts
he alwayes giveth grace.

35 The wiſe ſhall all inherit ſtill
great glory in their name,
But the promotion of all fooles
ſhall be nothing but ſhame.

Chap. 4.

YEE children of a father hear
the teaching wiſe and learn'd,
And to know underſtanding good
with diligence attend.

2 For I to you give doctrine wise,
that ye may stand in aw,
And walk in mine obedience,
and not forsake my law.

3 For ev'n I was my fathers son,
his pleasure and delight,
Yea tender and beloved well
in my dear mothers sight.
4 He taught me als, and said to me,
let thine heart now beleeve
My words; als my commandements all
keep well that thou may live.

5 Get wisdome, understanding get
most heavenly and divine,
Forget it not, and from my words
see that thou not decline.
6 Forsake her not, and so she shall
most safe preserve thee still,
Love her with all thine heart, and she
shall keep thee from all ill.

7 Wisedome, as all men well may know,
in cheefest place is set,
Therefore get wisdome, and with that
good understanding get.
8 Exalt her high, and she shall thee
promote in every place,

To honour great ſhe ſhall thee bring
when thou doſt her embrace.

9 She ſhall to thee an ornament
of grace give lovingly,
A crown of glory ſure ſhe ſhall
deliver unto thee.
10 Hear, O my ſon, conſider well,
and hear now lovingly
My words, and the years of thy life
ſhall bleſt and many be.

11 I have thee taught in Wiſdomes way,
and that with all my might:
I alſo have thee ſtraightly led
in pathes that are moſt right.
12 When thou ſhalt go, thy ſteps ſhall not
be ſtraitned ſore at all;
And when thou runneſt thou ſhalt not
once ſtumble for to fall.

13 Take faſt hold of inſtruction ſtill,
let her not go away;
Keep her with all thine heart, becauſe
ſhe is thy life alway.
14 Of wicked men ſee that the path
thou enter not into;
And in the way of livers lewd
ſee that thou never go.

15 A

15 Avoid it well with all thine heart,
be wiſe, paſſe not it by,
Turn from it with all diligence,
and quickly paſſe away.
16 For they ſleep not except they have
miſchief done great or ſmall,
And their ſleep ſoon doth paſſe away,
till they cauſe ſome to fall.

17 For they the bread of wickedneſſe
eat with all diligence,
And drunkards like they glut and drink
the wine of violence.
18 But the path of the Juſt is as
the ſhining light alway,
That ſhineth more and more unto
the clear and perfect day.

19 The way of wicked men is as
the darkneſſe of the night;
At what they ſtumble more or leſſe
they brutiſh know not right.
20 My ſon, with diligence attend
unto my words divine,
Unto my wholeſome ſayings ſee
that thou thine eare incline.

21 By careleſneſſe from thy two eyes
let them no time depart,

But keep them as a treasure rich
in the midst of thine heart.
22 For unto these that do them finde,
they give life, and refresh
The hearts of men, and are also
even health to all their flesh.

23 Keep thy heart with all diligence
from wickedness and strife,
For as a fountaine out of it
the issues are of life.
24 Put far away from thee a mouth
that's froward and averse
From words of grace; put far from thee
the lips that are perverse,

25 Let still thine eyes look right upon
the things that they do see,
And let thine eye-lids be direct'd
straight to look before thee.
26 The path of thy feet ponder well,
that thou may still walk sure,
And also let thy wayes all be
establish'd to endure.

27 Unto the right hand, nor the left
turne not, for wrath or love,
From the evill workes of wicked men
see thou thy foot remove,

Chap. 5.

MY ſon, with diligence attend
unto my wiſedome now,
And to my underſtanding als
thine ear incline and bow.
2 That thou mayeſt diſcretion good
in heart wiſely regard,
And that thy lips may knowledge keep;
above all watch and ward.

3 For of a ſtrange woman the lips
as hony drop and boile,
Her tongue and mouth much ſmoother are
then is the fineſt oile.
4 But as the woormwood bitter is,
ſo her end in a word
Moſt bitter is, yea ſharp is it
as a two edged ſword.

5 Her filthie feet go down to death,
which doth mans life expell:
Leſt any be deceiv'd thereby
her ſteps take hold on hell.
6 Leſt thou ſhould weigh the way of life,
the ſame for to allow:
Her wayes are ſtill ſo moveable,
that thou canſt not them know.

7 Therefore

7 Therefore, ye children, now my voice
well hear with all your heart,
And from the wise words of my mouth
see that ye not depart.
8 Remove thy way right far from her,
vile and unrighteous,
And take good heed that nigh the doore
thou come not of her house.

9 Lest to these thou thine honour give,
who are great foes to thee,
And the time of thy yeeres to these
that fierce and cruell be.
10 Lest strangers with thy richest wealth
be filled plenteouslie:
And thy most painefull labours all
in strangers houses be.

11 And that thou a vaine fool at last
to grieve and mourne begin;
When thy flesh and thy body both
consumed are with sin.
12 And say, Oh how instruction good
have hated I unwise,
And how did my most foolish heart
such sweet reproofs despise?

13 And the voice of my teachers all
would not obey or hear:

Nor to them that did me instruct
would I incline mine eare.
14 Amidst the congregation great
most foolishly almost
In all ill which did compasse me,
I perish'd was and lost.

15 The waters of thine owne cisterne
drink thou aboundantly.
And waters out of thine owne well
that runne most pleasantly.
16 Spare not thy fountaines full, but them
all largely still disperse,
To let thy rivers flow in streets,
see thou be not averse.

17 Let them be onely for thy self,
and such as fear the Lord,
But unto strangers wicked men
nothing at all afford.
18 Let thy fountaine which is for thee,
be bless'd with heart and voice,
And with the dear wife of thy youth
with gladnesse great rejoice.

19 Let her be as the Hind and Roe
which pleasantly do move,
And let her breast thee satisfie,
still ravisht with her love.

20 My ſon, why wilt thou raviſh'd be,
thy ſelf for to ſolace
With a ſtranger, and her boſome
in thine armes to embrace?

21 For all mans wayes are ſtill before
the eyes of th'Eternall:
And in his ballance wiſely he
pondreth his goings all.

22 The wicked ſhall be taken with
his own iniquitie:
And with the coards of his own ſins
he ſhall faſt holden be.

23 He ſhall without inſtruction ſure
come to his dying day,
And in his foly great he ſhall
for ever go aſtray.

Chap. 6.

If thou, my ſon, be for thy friend,
as ſurety for to ſtand:
If with a ſtranger by promiſe
thou ſtriken haſt thine hand.

2 Thou with the words of thine owne mouth
art ſnared by and by,
Thou with thine owne wordes taken art,
which thou canſt not deny.

Do this, my ſon, and ſave thy ſelf,
when thou art in the hand
of thy friend, humble then thy ſelf,
make ſure I thee command.
Beware that thou in any wayes
unto thine eyes give ſleep;
or ſuffer ſlumber day or night
on thine eye-lids to creep.

Thy ſelf deliver as a Roe
from hunters hands quickly;
and as a bird als from the hand
of theſe that foulers be.
Thou Sluggard loit'ring on the downs,
whom good men ſhould deſpiſe:
go to the Ant, conſider well
her wayes, and then be wiſe:

Which having none among the reſt
her guider for to be:
yea, which hath none to rule at all,
or yet to overſee.
In Summer with wiſdome her meat
ſhe doth right well provide,
and carefully doth gather all
her food in the harv'ſt tide.

How long wilt thou ſleep and ly ſtill,
O ſluggard moſt unwiſe,

When wilt thou from thy ſlumber, and
thy drouſie ſleep ariſe?
10 Yet wilt thou ſay, A little ſleep
and ſlumber doth me pleaſe,
A little folding of the hands,
to ſleep and be at eaſe.

11 So ſhall come faſt thy poverty.
do what thou may or can,
As one that travails, and thy want
as doth an armed man.
12 A naughty perſon which can not
in good things do or talk
A wicked man that hates the Lord,
with froward mouth doth walk.

13 He winketh with his wily eyes,
he ſpeaketh with his feet,
He with his fingers fals doth teach
ſuch lyes as he thinks meet,
14 Much frowardneſſe is in his heart,
he miſcheef doth deviſe
Continually, he doth diſcord
both ſow and enterpriſe.

15 Therefore moſt ſudden upon him
ſhall his calamitie
Come, ſhortly ſhall he broken all
be without remedie.

16 Th

16 These six things doth the Lord God hate,
from which we should depart,
Yea, an abomination great
sev'n are unto his heart.

17 A proud look, and a tongue also,
in lying understood,
The wicked and the cruel hands,
that shed much sakelesse blood.
18 A heart that doth most wicked things
with a full aime and drift,
And also feet that to mischeef
in running be most swift.

19 A false witnesse that speaketh lies,
before the face of men,
And him that craftily doth sow
discord among brethren.
20 Thy dear fathers commandments all
my son keep, and in aw
See that thou stand, and not forsake
thy loving mothers law.

21 Bind them most sure continually
Fastned upon thine heart,
And ty them fast about thy neck,
that they thence not depart.
22 When thou shalt goe, it shall thee lead,
and sleeping shall thee keep.

And it ſhall talk with thee when thou
awakeſt out of ſleep.

23 For the commandment is a lamp,
the law is light as day;
And reproofs of inſtruction good
are of our life the way.
24 To keep thee from the wicked wife,
and ſafely thee preſerve
From flatt'ring of a woman ſtrange,
which maks mens hearts to ſwerve.

25 After her beauty fill'd with faird
in thine heart never luſt,
Nor let her twinkling eye lids once
thus take thee under truſt.
26 For by a whoore a man is brought
to a poore piece of bread,
And the adultreſſe for his life
will hunt with all her ſpeed.

27 In his boſome can any man
take ſuch a kindled fire?
And ſhall not all his cloths be burnt
with ſuch a vaine deſire?
28 Can any man ſecurely goe
on burning coales with heate?
Can ſuch a man ſo ſave him ſelf
that he burn not his feete?

29 So he that to his neighbours wife
doth go to make a rent,
What ever he be that doth her touch
shall not be innocent.
30 A theefe that steels his neighbours goods
men do not so despise,
If hunger move him to such things,
when they doe him surprise.

31 But if he be found, he restore
which is most righteous,
Shall seven fold more, he shall give all
the substance of his house.
32 But who adultry so commits
with her that is a wife,
He is a foole; he that it doth
destroyes his soule and life.

33 Wounds and dishonour shall he get,
God shall him so repay;
And his shamefull and vile reproch
shall not be wip'd away.
34 For jealousie is of a man
the rage, he not therefore
In the day of his vengeance great
will spare thee lesse or more:

35 He wroth, no ransome will regard,
for to make up that rent

Yea though that thou give many gifts,
will he so rest content?

Chap. 7.

MY dear son, keep thou well my words,
which thou dost hear from me:
And also my commandments all
lay thou up now with thee.

2 With care keep my commandments well,
and happy live thereby,
And also keep thou well my law
as th' apple of thine eye.

3 Upon thy fingers bind them fast,
and let them not depart,
Most carefully write them upon
the table of thine heart.

4 Say unto wisedome in these words,
Thou art my sister dear,
And understanding also call
thy kinswoman most neere.

5 That they thee from the woman strange,
more dangerous then swords
May keep, yea from the stranger which
doth flatter with her words.

6 For at the window of my house
attentive as I went,

I did behold and constantly
I look'd through the casement.

7 Behold among the simple ones
among the youth abide
A young man I discerned well
of understanding void.
8 He through the street her corner neer
passing without delay,
Unto her house that leads to death
most quickly went the way.

9 The times he went, the evening was,
when it is the twilight,
And also at another time
in the black and dark night.
10 Behold a woman there him met
in harlots vile attire,
Subtile in heart to catch the youth,
and kindle his desire.

11 This is her fashion, she is lowd,
and stubborne, full of pride,
With her servants within her house
her feet do not abide.
12 Now she without, now in the streets
prepares for youth a baite,
At every corner shamlesly
she lieth still in waite,

13 So she caught him, and did him kisse,
their hearts for to solace;
And then at last she said to him,
with a most shameless face,
14 With me I have Peace-offrings now,
with all sorrows away
To GOD I payed have my vows
most perfectly the day.

15 Therefore with diligence I came
foorth for to meet with thee;
And now behold I have thee found
who art full dear to me.
16 I have my bed with cov'rings deckt
of tapestrie that's mine,
With carved workes and linnen clean,
of Egypt good and fine.

17 My bed I well perfumed have,
As I may now thee tell
With Myrrhe, Aloes, and Cinamom
which have the sweetest smell;
18 Come let us take our fill of love
and each other embrace,
Untill the morning with loves sweet,
let us our selves solace:

19 For the good man is not at home,
nor yet in the countrey,

e for his worldly buſineſſe
is gone a long journey.
20 He taken hath a bag with him,
of money for his way,
And afterward he will come home
at the appointed day.

21 With much fair ſpeech ſhe cauſed him
to yeeld without remorſe,
With the fair flattring of her lips
at laſt ſhe did him force.
22 As an oxe to the ſlaughter goth,
he go'th with her ſtraight way,
Or as a foole unto the ſtocks
correction to eſſay.

23 Till a dart through his liver ſtrake,
as a bird to the ſnare
Makes haſte, not knowing that ſuch things
men for its life prepare.
24 Unto me now hearken therefore
ye children for your well,
And now attend unto the words,
which my mouth ſhall reveale.

25 Let not thine heart by fooliſhneſſe,
decline unto her way,
In her paths moſt pernicious
ſee thou goe not altray.

26 For ſhe right many hath caſt downe,
who wounded, not againe
Could riſe; yea many ſtrong men als,
have thus beene by her ſlaine.

27 Her houſe is moſt pernicious,
it is the way to hell,
A going to the chambers downe
of death that's eternell.

Chap. 8,

MOſt worthy wiſdome for mans well
aloud doth ſhe not cry?
And underſtanding als put foorth
her ſweet voice by and by?
2 She in the top of places high
moſt openly doth ſtand,
Yea in the places of the paths
to make men underſtand.

3 Unto you all yee men of worth,
with my words do I call,
4 And my voice to the ſons of man
directed is with all.
5 Yee ſimple wiſedome underſtand,
and yee fooles, leſt yee ſmart,
With diligence ſee yee be of
an underſtanding heart.

6 Heare for I of things excellent
will ſpeak with all my might,
And all the op'ning of my lips
ſhall be of things moſt right.
7 For my mouth ſhall moſt conſtantly
ſpeak truth, and ſhall not ſlip,
And wickednesſe ſhall not at all
proceed once from my lip.

8 All the words that come from my mouth
are ſtill in righteouſneſſe
No froward thing there is at all
in them, or yet perverſe.
9 They are all plaine to him that hath
an underſtanding mind,
They are alſo all right to them
that wiſely knowledge find.

10 Care not for ſilver, but receive
inſtruction manifold,
And carefully for knowledge ſeek,
more then the choiſeſt gold.
11 For wiſedome Rubies is above,
and all the things moſt faire
That may by men deſired be
can not with it compare.

12 I wiſedome with prudence alway
do dwell moſt pleaſantly.

And of inventions knowledge find,
that grave and wittie be.
13 The feare of God is for to hate
evill, pride, arrogancy,
And the evill way and froward mouth
doe I hate all greatly.

14. Counsell is mine, and wisedome sound,
as men shall know at length:
I understanding am indeed,
I have no lake of strength.
15 By me the mighty Kings do reigne,
who sit on benches hie,
And mighty Princes in their place
do justice als decree.

16 By me the Princes rule with might,
and Nobles by my grace,
Even all the Judges of the earth
from me receive their place.
17 I with my heart do love all these
that have a love to me,
And these most surely shall me finde
that earely seekers be.

18 Continually I have with me
both honour and richesse,
Yea riches dureable that are,
and also righteousnesse.

19 My fruit is better then the gold,
yea then fine gold that glitter,
My rev'nue als is far above,
the fine and choiceſt ſilver.

20 I all men that reſort to me
lead in the righteous way,
In the midſt als of judgments paths,
that they go not aſtray.
21 That I may cauſe all theſe that do
me love and honour ſtill
Well to inherite wealth; and I
will all their treaſures fill.

22 The mighty Lord poſſeſſed me
with mercies manifold,
In the beginning of his way,
before his works of old.
23 From everlaſting I ſet up
was by his mighty hand,
From the beginning of all things
or ever there was land.

24 I was brought foorth when were no deepths
even flowing on the ground,
When no fountaines there were which did
with water great abound.
25 Before the mountaines ſetled were,
before the hilles of worth,

Yea, even from all eternitie
I was indeed brought foorth.

26 While as the earth and pleasant fields
the Lord that's wise and just
Had not yet made, nor highest part
of all the worlds dust.
27 When I prepar'd the heav'ns I was
there in my holy place,
When he a compasse set upon
the depths excellent face;

28 When he establisht above
the clouds, as in a heap,
When he strengthned by his strong arme
the fountaines of the deep.
29 When to the sea he gave decree
not for to passe a point
His precepts; when he of the earth
the ground stone did appoint.

30 Then I by him as one brought up
with him was; every day
I his delight was, and did joy
before his face alway.
31 Rejoiceing in these parts of earth,
which were indwelled then,
And my pleasure and cheefe delights
were with the sonnes of men.

Now therefore hearken unto me,
ye children, young in dayes,
they indeed most blessed are
that wisely keep my wayes.
Be wise, and good instruction als
be most glade for to hear,
d see that thou do not refuse
unto it to give eare.

Blest is the man that heareth me,
and watcheth at my gates,
d of my doores waits at the posts,
as poor men in such seats.
For who to findeth me, doth find
life which is greatest gaine,
nd he of the LORD GOD above
much favour shall obtaine.

But he that against me forlorne
himself to sin doth move,
uch wrongs his owne soul; yea all they
that hate me, death do love.

Chap. 9.

WIsedome her faire house builded hath,
which seemly is to see,
he hath hew'n out her pillars seven
as ornaments to be.

2 She killed hath the beasts; she hath
mingled her costly wine:
She furnish'd hath her table rich
with dainties good and fine.

3 Her maidens that attend her she
hath sent foorth by and by,
Upon the highest places of
the citie she doth cry.
4 Let simple men turne hither in,
and that without delay,
And as for him that wanteth wit
she to him thus doth say,

5 Come eat of my most blessed bread,
as I do you command,
And drink of the wine which I have
well mingled with my hand.
6 All these that foolish be forsake,
that happy so thou may
Live a blest life, and also goe
in understandings way.

7 He that reproves a scorner gets
shame to himselfe and spot,
And he that wicked men rebukes,
doth get himself a blot;
8 To shunne all hatred see that thou
a scorner not reprove,

ut a wiſe man rebuke, and he
will thee moſt ſurely love.

Give to the wiſe inſtruction good,
and he will wiſer be,
ach a juſt man, and he increaſe
in learning will by thee.
Gods fear is the beginning of
wiſdome that maketh wiſe,
e knowledge of the holy is
ev'n wiſedome ſound alwayes.

For thy dayes in great mercy ſhall
be multipli'd by me,
d the years of thy bleſſed life
ſhall ſure increaſed be.
If thou be wiſe thou ſhalt be wiſe
for thy ſelfe; this now heare,
if thou ſcorneſt, thou alone
the ſmart thereof ſhalt beare.

A woman that is clamorous,
and troubleth all the land,
ſimple is, and nothing knowes,
as ſhe ſhould underſtand.
For at the doore ſhe of her houſe
ſits idly on a ſeat,
he high places which are of
he city large and great.

15 To call the ſimple Paſſengers
to make them go aſtray,
When for their worldly buſineſſe
they go right on their way.
16 Who ſo is ſimple let him turn
now hither for to ſit;
And alſo ſhe doth ſay to him
that wanteth ſprituall wit,

17 The ſtoln waters of carnall luſt
are delicate and ſweet;
And bread in ſecret corners are
moſt pleaſant for to eat.
18 But he knows not that there the dead
are, though the Lord it tell,
And that her mad and fooliſh gueſts
are in the depths of hell.

Chap. 10.

A Wiſe ſon to his fathers heart
doth cauſe joy and gladneſſe,
But to his mother dear a fool
brings grief and heavineſſe.
2 The treaſures of great wickedneſſe
no profite bring to man,
But righteouſneſſe deliv'reth ſure
from death that's pale and wan.

The Lord will not let good mens ſoule
both famiſh and decay,
he the goods of wicked men
in wrath doth caſt away.
He that with a ſlack hand doth deale
anone becometh poor;
of the diligent the hand
enricheth men moſt ſure.

He that in Summer gathreth, is
a wiſe ſon worthy fame,
he that ſleeps in harv'ſt, is ſure
a ſon that cauſeth ſhame.
Great bleſſings are upon the head
of men without offence,
the mouth of the wicked is
cov'red with violence.

The memory of the juſt man
who lives without a ſpot
bleſſed is; but ſure the name
of wicked men ſhall rot.
The wiſe in heart commandments good
receive well one and all;
who is in his fooliſh talk
a prating fool, ſhall fall.

He that walks upright, walks ſurely
not to be overthrown,

But he that doth pervert his wayes
shall to his shame be known.
10 He that so winketh with the eye
doth sorrow cause and grief,
But he that is a prating foole
shall fall into mischief.

11 The mouth of him that righteous is
is a faire well of life,
But violence cov'reth the mouth
of all men given to strife:
12 Hatred, which is a bitter root,
doth strife stir up and move,
But on the other part all sins
are cov'red well with love.

13 In the lips of the man that's wise
wisdome doth still abide;
But rods are for his back that is
of understanding voide.
14 Wise men knowledge lay up with care
which unto them is dear;
But the mouth of the foolish is
unto destruction neer.

15. The rich mans wealth, which doth abo
is his most strong citie;
And the destruction of the poor
is their own povertie.

16

The labour of the righteous man
to life attaines in end,
but the fruit of the wicked sort
to sin doth alwayes tend.

He that doth keep instruction good,
of life is in the way;
but he that doth refuse reproof
doth erre, and go astray.
He that with vaine and lying lips
his hatred evill doth hide;
and he that utt'reth slanders false
in folly doth abide.

In many words there wanteth not
great sin that doth arise,
but he that can his lips refraine
may well be called wise.
The just mans tongue like silver choice
is when it cometh foorth,
but the heart of a wicked man
is sure of little worth.

The prudent lips of righteous men
(as ye may clearly see)
the many feed; but wicked fooles
for want of wisdome die.
Gods blessing maketh surely rich,
of nothing he hath neede.

With it no ſorrow he at all
or grief doth adde indeed.

23 Unto a fool to do miſchief
it is but thought a ſport,
But a well underſtanding man
hath wiſdome to exhort.
24 The wickeds fear ſhall come on him
ſwift as a glaunce of fire;
But ſurely well ſhall granted be
the righteous mans deſire.

25 The wicked like a whirle-winde is,
which ſoone doth paſſe away.
But the man that is righteous ſtill
is founded ſure alway.
26 As vineger is to the teeth,
and ſmoak unto the eye,
So is the ſluggard unto them
whoſe meſſenger is he.

27 The fear of GOD it doth prolong
the good mans happy dayes,
But of the wicked man the yeers
ſhall ſhortned be alwayes.
28 The hope of righteous men ſhall be
both joy and gladneſſe all,
But ill mens expectation ſure
ſhall periſh great and ſmall.

The way of God is ſtrength unto
the upright man ſurely,
But for them ſhall deſtruction be
that work iniquity.
The righteous man ſhall never be
removed with diſgrace,
But wicked men upon the earth
ſhall have no dwelling place.

The mouth of juſt men wiſdome doth
bring foorth without all doubt,
But of the froward man the tongue
at laſt ſhall be cut out.
The lips of him that righteous is
know what is fit to ſay,
But of the wicked folk the mouth
ſpeaks frowardneſſe alway.

Chap. II,

TO God abomination is
a ballance falſe and ſleight,
But a juſt weight it is alwayes
at all times his delight.
When pride doth come with lofty looks
then ſhame comes by its ſide,
But wiſdome with the lowly ſtill
doth conſtantly abide.

3 The upright mens integritie
shall them guide with great joy,
But the perverſneſſe of the bad
ſhall ſurely them deſtroy.
4 Great riches do not profit much
in ſtormy dayes of wrath,
But righteouſneſſe the godly man
deliv'reth ſure from death.

6 The perfect man directed is
ev'n by his righteouſneſſe,
But tranſgreſſours ſhall taken be
in their owne naughtineſſe.
7 When by death is a wicked man
removed far away;
His expectation periſh ſhall,
his hope ſhall all decay.

8 The righteous man deliv'red is
from trouble and from dread,
And the perverſe for all his wiles
ſhall come into his ſtead.
9 An hypocrite with his vile mouth
his neighbour doth deſtroy,
But through knowledge the juſt man ſhall
deliv'red be with joy.

10 When it goth well with righteous men
the city ſhall rejoice,

and when the wicked periſh, then
there is a ſhouting voice,
By bleſſings of the Upright man
the city is well known
to be extold; by wicked mouths
it quite is overthrown.

A man that is of wiſdome voide
his neighbour doth deſpiſe,
but he his peace doth hold that is
of underſtanding wiſe.
A tale-bearer that breadeth ſtrife
mens ſecrets doth reveale,
but he that's of a faithfull ſprit
the matter can conceale.

Where no counſell is to be found
the people poor do fall,
but where good counſellers abound
their ſafety is for all.
Who for a ſtranger ſurety is
ſhall ſurely for it ſmart,
and he is ſure that ſuretyſhip
doth heat with all his heart.

A gracious woman that is wiſe
retaineth honour ſure,
and ſtrong men alſo richeſſe get
which long time do endure.

17 The man that's mercifull with good
his own ſoul doth refreſh:
But he that cruell is alwayes
doth trouble his own fleſh.

18 The wicked work deceitfull works
but he that doth regard
To ſow the ſeed of righteouſneſſe
ſhall get a ſure reward.

19 As righteouſneſſe doth tend to life,
ſo he that under wrath
Purſueth evill, purſueth it
even unto his own death.

20 A froward heart the LORD abhors,
but ſuch as are upright
In all their wayes, before his face
are ſurely his delight.

21 Though hand in hand joine, wicked men
ſhall not go well away,
But the ſeed of the righteous ſhall
deliv'red be alway.

22 As of fine gold a jewell fair
is in a vile ſwines ſnout;
So is a woman fair which is
diſcretion all without.

23 The deſire of theſe that do walk
into the righteous path

Is good; but th'expectation all
of wicked men is wrath.

24 Some ſcatter and do yet increaſe,
ſome more then's meet withhold:
But it doth tend to poverty
as well men may behold.
25 The lib'rall ſoul ſhall be made fat
where ever it ſhall go,
And he that watt'reth well, ſhall be
watt'red himſelf alſo.

26 He that for gaine withholdeth corne;
the people curſe him ſhall;
But bleſſing ſhall be on the head
of him that doth it ſell.
27 He that ſeeks good procureth ſtill
much favour with wiſedome,
But he that ſeeketh a miſchief
unto him ſhall it come.

28 He that doth in his riches truſt,
ſhall get a fearfull fall:
But righteous men even as a branch
with beautie flouriſh ſhall.
29 He that his owne houſe troubleth ſtill,
inherit ſhall the wind,
The fool a ſervant to the wiſe,
himſelf ſhall ſurely bind.

30 The

30 The fruit of righteous men is good,
who can it well despise?
It is a tree of life, and he
that winneth souls is wise.
31 Behold the righteous in the earth
shall get a recompence,
Much more shall wicked sinners get
for all their fair pretence.

Chap. 12.

WHo so doth love instruction good
he knowledge loves also,
But he that hateth a reproof
like a bruit beast doth go.
2 A good man hath Gods favour great
who will not him contemne,
But a man of devices ev'll
he surely will condemne.
3 A man establish'd shall not be
by his owne wickednesse,
But the root of the righteous shall
not be mov'd more or lesse.
4 A woman to her husband good
is as Crownes set with stones
But she that maketh him asham'd
brings rotting in his bones.

5 I

The thoughts all of the righteous man
are right in GODS conceit,
But counsels all of wicked men
are fraud and meer deceit.
The words of ill men are to lie
in waite for blood alone,
But the mouth of the upright shall
deliver them anone.

The wicked men are overthrown,
and are not to be found,
But the house of the righteous man
shall stand fast on the ground.
A man shall be commended much,
as men shall find him wise,
But him that is perverse in heart
all good men shall despise.

He that despised is, and hath
a servant, is indeed
Much better then who honour doth
himself, and lacketh bread.
The righteous the life of his beast
regardeth neer and far;
But the most tender mercies of
the wicked cruell are.

He that his land doth till shall be
well satisfied with bread,

But he that followeth persons vaine
is void of wit indeed,
12 The wicked of ill men the net
desire most earnestly,
But the root of the righteous men
yeelds fruit aboundantly.

13 The wicked by words of his lips
is snared round about,
But he that in his wayes is just,
of trouble shall come out.
14 A man by the fruit of his mouth
with good shall filled be,
And of his hands the recompence
shall rendred be surelie.

15 The way of fooles in their owne eyes
seemes to be just and right;
But who to counsell good gives eare
is onely wise aright.
16 A fooles wrath kindled as a fire
is well known presently,
But he that is a prudent man
doth cover shame wisely.

17 He that alwayes doth speak the truth,
doth shew foorth righteousnesse,
But a fals witnesse in his words
doth still deceit expresse.

18 There many be that do speak like
the pearcing of a sword,
But the tongue of the wise truely
is health in every word.

19 The lip of truth for ever shall
establish'd be most sure,
But a tongue lying doth but for
a moments space endure.
20 Deceit is in the heart of them
that forge ill to annoy,
But to the counsellours of peace
is gladnesse great and joy,

21 No ill shall happen to the just,
which may procure his greef,
But the men wicked and perverse
shall fild be with mischeefe.
22 The lying lips are to the Lord
abomination right,
But they that truely in their wayes
doe deal, are his delight.

23 A prudent man his knowledge great
conceals in quietnesse,
But the hearts of the foolish men
proclaime their foolishnesse.
24 The good hand of the diligent
shall beare rule over all,

But

But the man ſloathfull in his wayes
ſhall under tribute fall.

25 While heavineſſe is in the heart,
it maketh it to ſtoop,
But a good word it maketh glad,
and ſo no more doth droop.
26 The righteous then his neighbour is
more excellent alway,
But the way of the wicked doth
ſeduce them every day.

27 The ſloathfull man he roſteth not
which he took at his chaſe,
But the wealth of the diligent
is good in every place.
28 In the bleſt way of righteouſneſſe
is life for great and ſmall,
And in the fair path way thereof
there is no death at all.

Chap. 13.

A Fathers good inſtruction ſure
a wiſe ſon well doth hear,
But ſcorners unto wiſe rebuke
will no wayes give their ear.
2 By the fruit of his mouth a man
ſhall for a recompence

t good things, but the ſinners ſoul
ſhall ſtill eat violence.

He that his mouth keeps, keeps his life
that it may ſure abide,
t he ſhall periſh who his lips
perverſly opneth wide.
The ſluggards ſoul deſireth much,
and hath nothing to ſpend,
t of the diligent the ſoul
ſhall be made fat in end.

ighteous man doth alwayes hate,
and lying lips doth blame,
t he that's wicked loathſome is,
and comes at laſt to ſhame.
Sure righteouſneſſe keeps him that is
upright in the good way,
wickedneſſe doth overthrow
the men that goe aſtray.

here is that maketh rich himſelf,
yet hath no thing to ſpend,
re is that als himſelfe makes poor,
yet is found rich in end.
he riches of the wealthy man
are of his life moſt dear
ranſome, but a ſharp rebuke
the poore refuſe to heare.

9 The faire light of the righteous man
rejoyceth every one,
But of the wicked man the lamp
shall be put out anone.
10 By pride onely (that is most fierce)
great strife the land doth fill,
But with the well advised man
is wisdome ever still.

11 Wealth purchased by vanitie
shall suddenly decrease,
But who by labour gathreth well
shall in great wealth increase.
12 Deferred hope makes sick the heart,
with lingring and delay,
But when desire is come, it is
a tree of life alway.

13 Who so the word despiseth, shall
destroyed be surely,
But he that the commandment feares
shall well rewarded be.
14 Of life a fountaine is the law
of him that's wise in heart,
And likewise from the snares of death
in great hast to depart,

15 Good understanding in affaires
doth favour give alway;

ut hard and full of trouble is
of transgressours the way.
6 The man that surely prudent is
with knowledge wisely deales;
ut in his wordes and workes a fool
his folly soone reveales.

7 A messenger that wicked is
doth fall into mischiefe,
ut a faithfull ambassadour
is health for mans releefe.
8 Both shame and poverty shall be
to him that doth refuse
struction; but he that regards
reproofe, shall honour chuse.

9 Desire accomplish'd is most sweet
unto the soul and heart,
t foolish men abhorre alwayes
from ill for to depart.
0 He that with wise men walketh, shall
be surely wise anone,
t a companion of the fooles
shall be destroy'd and gone.

1 Much ill doth sinners still persue;
but to the righteous sort
od at all times surely shall be
repay'd to their comfort.

22 A good man an inheritance
to his children doth leave.
But ſinners wealth is laid up for
all thoſe that juſtly live.

23 Much food aſſuredly is in
the tillage of the poor,
But there is that deſtroyed is
for want of judgement ſure.
24 He that doth ſpare his rod, doth hate
his ſon, that ſeemes moſt dear,
But he that loveth, him betimes
to ſmite will not forbear.

25 The righteous eats, and ſatisfied,
his ſoul doth know no ſcant,
But of the wicked men at laſt
the belly ſure ſhall want.

Chap. 14.

EAch woman wiſe doth build her houſe
right wiſely ſhe commands,
But who's fooliſh doth pluck it downe
ev'n with her owne two hands.
2 He that walks in his uprightneſſe
feares God and ſo is wiſe,
But he that in his wayes perverſe
is, doth him ſtill deſpiſe.

In the mouth of the fooliſh is
a ſcourge and rod of pride;
but wiſe mens lips ſhall them preſerve,
ſo that they ſhall not ſlide.
Where Oxen not remain to work
the crib is clean at length,
but much increaſe alwayes abounds
even by the Oxes ſtrength.

A faithfull Witnes fearing God
he will be loath to lie;
but a witneſſe perverſe and falſe
a lyar ſtill will be.
Scorners ſeek wiſdome, but to them
God doth it not reveale,
but knowledge eaſie is to him
that underſtandeth well.

Go quickly from the preſence of
a fool, thee from him ſave,
when of knowledge in him the lips
thou doſt not well perceive.
The wiſdome of the prudent is
to underſtand his way,
but of vaine fools the foly great
deceit is every day.

Fools in their rage do make a mock
at ſin, as at a ſport,

But there among the righteous all
is favour of each sort.
10 Mans heart knows his own bitternesse,
which doth him most annoy,
A stranger also not at all
doth meddle with his joy.

11 Their house shall sure be overthrown
who wickednesse fulfill,
But the upright mans dwelling place
shall bud and flourish still.
12 There is a way which seemeth right
to man, but in great wrath
The end thereof are unto him
the fearfull wayes of death.

13 In laughter oft the heart is fild
with sorrow and distresse,
And last, the end of all that mirth
is grief and heavinesse.
14 The back-slider in heart shall be
even fild with his own wayes,
A good man shall be from himself
contented all his dayes.

15 The simple every word believes
that vain men to him tell,
But he that is a prudent man
looks to his going well.

A wise man fears, and from all ill
doth carefully depart:
but the mad fool doth rage, and is
most confident in heart.

He that is soon to anger mov'd
doth deal most foolishly,
and a man of devices bad
he hated still shall be.
The simple in his foolish wayes
inherite folly shall;
but these that prudent are in heart
are crownd with knowledge all.

The ill in heart before the good
are forc'd to bow the knee;
and wicked men even at the gates
of righteous crouch we see.
The poor even of his neighbour neer
is surely hated much,
but many friends do still resort
about him that is rich.

He that his neighbour doth despise,
a sinner great must be:
but he that mercy on the poor
hath, happy sure is he.
These that devise ill and mischief
do they not erre unwise?

But

But both mercy and truth ſhall be
to them that good deviſe.

23 In labour all and diligence
there profite is in end,
But the vaine talk of idle lips
to penury doth tend.
24 The wiſe mens crownes their riches is,
which them doe much adorne,
But the great fooliſhneſſe of fooles
declares them all forlorne.

25 A witneſſe true deliv'reth ſoules
from great perplexities,
But who in heart a witneſſe is
deceitfull, ſpeaketh lies.
26 In the feare of the mighty Lord
is a ſtrong confidence,
His children all ſhall have a place
in danger for defence.

27 Of life a fountaine ſurely is
the Lords feare in the heart,
From the moſt cruell ſnares of death
in wiſedome to depart.
28 A numbrous people doth right well
the Kings honour advance,
But in the want of people is
deſtruction to the Prince.

He that is ſlow to wrath he is
of underſtanding great
t he high folly doth exalt
that haſtie is of ſprit.
A heart that's ſound from fraud and guile
the life is of the fleſh,
t envie is the rottenneſſe
of bones that are not freſh.

He that the poore man doth oppreſſe,
his maker he moſt ſure
procheth, but who honours him
hath mercy on the poore.
The wicked in his wickednesſe
is driven away by wrath,
t he that is a righteous man
ſtrong hope hath in his death.

Wiſedome reſts in the heart of him
that doth well underſtand,
t what is in the midſt of fooles
is knowne to all the land.
A nation by its righteouſneſſe
exalted is with fame,
t ſinne is a moſt vile reproth
to any peoples name.

The Kings favour is great indeed
for ſervants that are wiſe,

But

But against him that cauſeth ſhame
in wrath he ſhall ariſe.

Chap. 15.

AN anſwere ſoft with wiſdome great
fierce wrath doth turne away,
But grievous words that give offence
ſtirre anger up alway.

2 The good tongue of the wiſe man ſtill
doth knowledge uſe aright,
But the mouth of fooles fooliſhneſſe
powres out with all their might.

3 The eyes of the Almighty Lord
are ſure in every place
Beholding ill, and als the good
for bleſſing or diſgrace.

4 A tree of life ſure is the tongue
that wholſome words doth teach,
But wickedneſſe that is therein
is in the ſprit a breach.

5 A foole his fathers teaching doth
moſt fooliſhly deſpiſe,
But he that a reproof regards
moſt prudent is and wiſe.

6 In the houſe of the righteous man
much treaſure is and ſtore,

But in the wickeds revenewes
Is greefe and trouble sore.

The Lord abhors the sacrifice
of men that wicked be,
But the prayer of upright men
is his delight surelie.
The Lord who holy is and just
abhors the wickeds way,
But who goe after righteousnesse
he loveth them alway.

So Correction to him grievous is
that doth the way forsake,
And he that foolish hates reproof
shall die with shame and lake.
11 Hell and destruction are before
the LORD, how much more then
Are patent to his eyes of fire
the hearts of mortall men?

12 A scorner one that him reproves
doth hate and als despise.
He is so foolish that he will
not goe unto the wise.
13 A glade heart makes the countenance
ev'n chearfull more and more,
But by the sorrow of the heart
the sprit is broken sore.

14 The

14 The heart of him that understands,
doth knowledge seek indeed;
But the mouth of vain fools also
on foolishnesse doth feed.
15 The dayes of the afflicted are
evill, and of no request,
But he thats of a merry heart
hath a continuall feast.

16 Much better is a little with
the true fear of the Lord,
Then treasure great which is with grief,
and vexing trouble stord.
17 Much better is a dinner of
hearbs joind with love and mirth,
Then is a stalled ox most fat,
and hatred still therewith.

18 A wrathfull man strife stirreth up,
and lets not men get ease,
But he that is to anger slow
doth wisely strife appease.
19 The wayes of him that slouthfull is,
as hedge of thornes remaine,
But the way of the righteous man
is made both smooth and plaine.

20 A father is made wondrous glad
by a son that is wise,

But he that foolish is in heart
his mother doth despise.

11 To him that without wisdome is
great foly is his joy,
But uprightly he walks who wise
his wits doth well imploy.

12 Great purposes do fail when they
good counsell are without,
But stablish'd they by numbers are
of Counsellours about.

13 By th'answer of his mouth a man
hath joy well understood:
A spoken word in season due
sure is exceeding good.

14 The way of life is high above
to him that wisedome hath,
That so he may right speedily
depart from hell beneath.

15 The proud mans house God will destroy
that it may not endure,
But of widowes the border he
establish will most sure.

16 The Lord abhors the thoughts of these
that constant are in ill,
But the words of the pure in heart
are words most pleasant still.

27 That man his own ſoul troubleth much
that greedy is of gaine,
But he that doth hate bribes and gifts
ſhall ſure alive remaine.

28 The righteous heart doth ſtudie ſtill
to anſwere every houre,
But the mouth of the wicked ſort
ſtill ill things out doth powre.
29 Unto all ſuch that wicked are
the Lord will not come neere,
But of all theſe that righteous be,
the prayer he well doth hear.

30 The light of th'eyes doth ſtill rejoice
the heart, and it comfort,
And als the bones are all made fat,
even with a good report.
31 The eare that the reproofe of life,
doth hear well and obey,
Delighteth much for to abide
among the wiſe alway.

32 He that inſtruction doth refuſe,
his own ſoul doth deſpiſe,
But he that humbly hears reproof
gets underſtanding wiſe.
33 Gods fear is the inſtruction good
of wiſdome moſt ſurely,

fore the time that honour come
is true humility.

Chap. 16.

The preparation of the heart
in man both night and day,
nd als the answere of the tongue
is from the Lord alway.
All the wayes of a carnall man
in his own eyes are clean,
t God doth weigh the sprits which are
of him most clearly seen.

Unto the Lord commit thy works;
that they may well endure:
nd he the thoughts shall of thine heart
establish still most sure.
The Lord most wisely for himself
things of all sort hath made,
a for the day of great distresse
the wicked and the bad.

The Lord abhors the proud in heart,
what ever he think or say:
ough hand join hand, unpunished
he shall not be alway.
By Mercy and Truth wickednesse
is purged from the heart;

And

And by the true feare of the Lord
men from all ill depart.

7 When a mans waves reformed well
the mighty Lord doth pleaſe,
He maketh even his enemies all
to be with him at peace.
8 A little thing with righteouſneſſe
is better in Gods ſight,
Then revenewes both great and large
obtain'd againſt all right.

9 The heart of man that prudent is
his way may well deviſe,
But all his ſteps directed are
by God both good and wiſe.
10 A divine ſentence in the lips
of the King oft is found,
His mouth well rul'd tranſgreſſeth not
in judgement good and ſound.

11 A juſt weight, and the ballance als
unto the Lord belong,
The weights all of the bagge his work
are all the earth among.
12 Abomination unto Kings
to practiſe wickedneſſe
It is; for ſtabliſh'd is the Throne
moſt ſure by righteouſneſſe.

The righteous lips that ſhunne all lies
of Kings are the delight.
d they do much reſpect and love
him that doth ſpeak aright.
The wrath of Kings moſt ſurely is
as meſſengers of death,
t he that prudent is and wiſe
will pacifie ſuch wrath.

In light of the Kings countenance
life doth alwayes remaine,
s favour als is as a cloud
ev'n of the latter raine.
Much better then the gold is it
to get wiſdome divine,
d to get underſtanding then
the ſilver that is fine.

The high way of the upright is
from all ill to depart;
that wiſely doth keep his way,
preſerves his ſoul and heart.
Pride got'h before deſtruction ſtill
among both great and ſmall,
d likewiſe doth an hauty ſprit
before a ſhamefull fall.

Humble to be it better is
with theſe that lowly be,

Then to devide with lofty men
the richeſt ſpoile we ſee.
20 He that his matters wiſely guides,
ſhall alway find good ſpeed,
And who ſo truſteth in the Lord
he happy is indeed.

21 The wiſe in heart in all their wayes,
moſt prudent call they will,
Likewiſe the ſweetneſſe of the lips
increaſeth learning ſtill.
22 A well of life unto the wiſe,
is wiſedome moſt ſurelie,
But of fooles the inſtruction all
great folly ſemees to be.

23 Of the wiſe man the prudent heart
his mouth doth wiſely teach,
And maketh learning of all ſorts
unto his lips to reach.
24 Words pleaſant are as hony combs
unto the ſoule moſt ſweet,
And alſo to the bruiſed bones
for health they are moſt meet.

25 There is a way which unto man
ſeemes right, but in Gods wrath
The end thereof which fearfull is,
the ill wayes are of death.

He that doth labour, doth it all
for him ſelf for to have,
r his mouth in neceſſitie
the ſame of him doth crave.

A man ungodly in his wayes
digs up ill with deſire,
nd in his lips let on miſcheefe
there is a burning fire.
A man that hath a froward heart
diſcord doth ſow and ſtrife,
nd whiſperers do ſep'rat ſoone
the cheefeſt friends in life,

A man that's given to violence,
his neighbour doth entiſe,
nd leadeth him into the way
of wicked and unwiſe.
He ſhuts his eyes things froward to
deviſe, a great treſpaſſe;
moves his lips with fraud and guile
and bringeth ill to paſſe.

The hoary head a fair crowne is
of glory and riches,
it be well and wiſely found
in wayes of righteouſneſſe.
He that's to anger ſlow, excells
the mighty all among.

And he that rul's his ſpeach him that
doth take a city ſtrong.

3 The lot is caſt unto the lap,
as at peradventur,
But the diſpoſing all thereof
is of the Lord moſt ſure.

Chap. 17.

A Morſell dry much better is
and quietneſſe of life,
Then houſes full of ſacrifice
with great debate and ſtrife.
2 A wiſe ſervant ſhall over rule
a ſon that cauſeth ſhame,
And ſhall inherit them among
who brethren are by name.

3 The fining pot for ſilver is
appointed by and by,
And furnace for the gold, but God
the hearts of men doth try.
4 A wicked doer to fals lips
attentively gives head,
A liar als doth give his eare
to naughty tongues indeed.

5 Who mocks the poore his maker doth
reproch moſt ſhamefully,

punish'd sure shall be that is
glade at calamity.
Childrens children a blest off-spring,
of old men are the crowne,
nd fathers als of children are
the glory and renowne.

Speach excellent becometh not
the men that foolish be,
uch lesse becometh it a Prince,
with lying lips to lie.
A gift in his eyes that it hath
is as a precious stone,
Whethersoever it doth turne
it prospreth well anone.

He that transgressions covreth close
most wisely seeketh love,
ut he that matters doth repeat
doth friendship soon remove.
Into a wise man a reproofe
to reach him entreth more
hen strips into a foolish man
in number to five score.

A wicked man in all his wayes
rebellion seeks onely,
herefore against him shall be sent
men with great cruelty.

12 Let a Bear robbed of her whelps
a man in fury meet,
Much rather then a ramping fool
in his moſt rageing heat.

13 Who ſo rewardeth ill for good,
at laſt ſhall feel the ſmart:
For ill at any time ſhall not
once from his houſe depart.
14 Strife new begun is as when one
to water gives a way,
Therefore leave off contention all
before ye go aſtray.

15 He that the juſt man doth condemne,
and wicked juſtifie,
They both abomination great
are to the LORD ſurely.
16 A wealthy fool by all his baggs,
doth ſurely hope in vaine:
To get wiſdome, ſince he hath not
a heart it to attaine.

17 A wiſe and worthy friend alwayes,
doth love moſt conſtantly,
And likewiſe a dear brother is
borne for adverſity.
18 A man of underſtanding voide
moſt raſhly ſtriketh hands,

nd in the presence of his friends
goes into sureties bands.

He that doth love debate and strife,
doth love transgression;
nd he that proud exalts his gate,
doth seeke destruction.
He that hath a most froward heart,
doth finde no good at all,
nd he that hath a tongue perverse
into mischief doth fall.

He that begets a fool, it doth
unto his grief and smart,
e father als of furious fooles
no joy hath in his heart.
A merry heart doth good alwayes,
like medicine most sweet,
t all the bones are dryed up
even by a broken sprite.

Out of the bosome craftily
a man profane in heart,
oth take a gift that he the wayes
of judgement may pervert.
Wisdome is alwayes him before
that understanding hath,
t of a fool the eyes are in
the ends of all the earth.

25 A fool unto his father is
great griefe and als distresse,
And unto her that bare him he
is also bitternesse.
26 To punish the just and upright,
it seemes not good to be,
Nor yet to rashly Princes strike,
for right and equitie.

27 He that hath knowledge spareth much
his wordes with wise intent,
And he that understanding hath,
hath a sprite excellent.
28 A foole when he doth hold his peace
is counted wise by men,
When man is silent, he is thought
a man of knowledge then.

Chap. 18.

A Man who through desire to learne,
doth set him self apart,
Doth seeke and intermedle with
wisdome with all his heart.
2 In uuderstanding any way
a fool hath no delight,
But that his heart discover may
it self in all mens sight.

3 Wherefoe

Whereſoever the wicked come,
then comes contempt quicklie;
nd upon mans face comes reproach
with great ignominie.
The words of a mans mouth are as
deep waters every way,
nd the well-ſpring of wiſdome is
a flowing brook alway.

It is not good the perſon of
the wicked to allow,
nd that for in judgement corrupt,
good men to overthrow.
A vaine fooles lips enter into
contention great and ſmall,
nd his mouth full of naughty wordes,
for ſtrokes doth quickly call.

A fooles mouth his deſtruction is,
his lips that can not ſpare
ſpeak idly, are of his ſoul
a moſt deceitfull ſnare.
Talebearers words are even as wounds,
and they down quickly go,
o the bellies in moſt parts,
all fill'd with grief and wo.

He that lives ſlouthfull in his work,
not caring to come ſpeed;

Is brother unto him that is
a waſter great indeed.
10 A ſtrong towre is the name of GOD;
both unto rich and poor:
The righteous man doth run to it,
and is moſt ſafe and ſure.

11 The rich mans wealth is his refuge,
and city of defence:
And as a wall in his conceit
which is voide of all ſenſe.
12 Before deſtruction come on man,
his heart is moſt hauty:
And alſo before honour come
is true humility.

13 He who before the matter heard
doth quickly anſwere frame,
It is moſt certainly to him
both folly great and ſhame.
14 The ſprite of courage will ſuſtaine
a mans infirmity,
But who is ſtrong to bear a ſprite,
that deeply wounded be?

15 The heart of him that prudent is
doth underſtanding get;
And to ſeek knowledge of the wiſe,
the ear is alwayes ſet.

16 The gift of man doth make a roome
for him in every place:
nd him before great men doth bring
without ſhame or diſgrace.

17 He that in his owne cauſe is firſt,
doth ſeeme moſt juſt to be,
t after him his neighbour comes
him ſearching narrowlie.
18 The lot doth cauſe contentions all
to ceaſe in ev'ry heart;
etweene the mighty of the earth
the portions it doth part.

19 A city is more eaſy winne,
then brethren in their jarres:
d their contentions are moſt like
the ſtrongeſt caſtle barres.
20 The fruit of a mans mouth well ſhall
his belly ſatisfie,
d with the increaſe of his lips,
he ſhall well filled be.

21 In power of mans tongue alwayes,
is death and life moſt ſweet:
d they that love it with their heart,
the fruit thereof ſhall eat.
22 Who findes a wife, a good thing findes
even help and pleaſant gaine,

6 And

And of the mercy of the Lord
great favour doth obtaine.

23 The poor man in his want doth use
intreaties most humbly,
But the churle rich in worldly wealth
doth answere him roughly,
24 A man that friends hath, must himself
unto them friendly shew
Then any brother closer sticks
a friend that's fast and true.

Chap. 19.

THe poor is better that doth walk
in his integritie,
Then he that is in lips perverse
and seemes a fool to be.
2 That the soule without knowledge be
it is not good or meete,
And he doth sinne in many wayes
that hasteth with his feet.

3 The foolishnesse of vaine proud man
perverteth all his way,
And his hard heart against the Lord
in rage doth fret alway.
4 By great wealth many friends are made
which helpeth in our smart.

t from his neighbour dear the poor
is alwayes set apart.

A man that is a witnesse fals
shall not unpunish'd be,
nd he also shall not escape
that vainely speakes a lie.
A Princes favour many will
most humbly still entreat,
nd all men are a friend to him
that gifts oft giveth great.

The poore mans brethren hate him all,
much more goe far away
s friends; he them pursues with words
who wanting are alway.
He that gets wisedome surely doth
his owne soule dearly love,
e that doth understanding keep,
shall find good from above.

A false witnesse indeed shall not
unpunish'd be alway,
nd he that speaketh lies most false
shall perish and decay.
Delight a vaine and foolish man
beseemeth not at all;
uch lesse a servant rule to have
ov'r Princes great or small.

11 The great discretion of a man,
his anger doth delay :
And a transgression to passe ov'r
his glory is alway.

12 As roaring of a Lion fierce,
so a Kings wrath doth passe :
But his favour most gracious is,
as dew upon the grasse.

13 To his father a foolish son
is great calamity;
And the contentions of a wife,
do drop continually.

14 House richesse are th'inheritance
which fathers do afford,
But he that hath a prudent wife,
her hath even from the LORD.

15 Men into slumber and deep sleep
are cast by slouthfulnesse:
A soul that's idle suffer shall
both hunger and distresse.

16 He that keeps the commandment well,
his own soul keeps safely,
But he that doth despise his wayes,
undoubtedly shall dy.

17 He that hath pitie on the poor,
unto the Lord doth lend:

nd that which he hath given will he
in payment to him ſend.

8 While there is any hope thy ſon
ev'n chaſten by and by.
et not thy ſoul him ſpare at all
though he aloud do cry.
9 A man of great wrath puniſhment
ſhall ſuffer and ſuſtaine,
or if thou him deliver, yet
thou muſt doe it againe.

0 Hear wiſe counſell, and alſo good
inſtruction ſoone receive,
at ſo thou in thy latter end
may'ſt alwayes wiſdome have.
1 In a mans heart that is profound
devices many be,
evertheleſſe the counſell of
the Lord ſhall ſtand moſt free.

1 Of a man worthy the deſire
his kindneſſe is moſt ſure;
d better then a lyar is
a man though he be poore.
The fear of the Almighty LORD
to life doth alwayes tend,
that it hath is ſatisfi'd,
no ill ſhall him offend.

24 In his bosome a slouthfull man
doth hide his hand in vaine,
And will not so much as it bring
unto his mouth againe.
25 A scorner smite, and simple men
will sure beware therefore:
Also reprove the wise, and he
will be wise more and more.

26 He that doth wast his father and
his mother chase away,
Is a vile son that causeth shame,
and brings reproach alway.
27 My son I counsell thee to cease
th' instruction for to hear,
That causeth men alwayes to erre;
from wordes of knowledge dear.

28 A wicked witnesse judgement all
doth scorne both lesse and more,
And the mouth of the wicked doth
iniquity devore.
29 Judgements severe for scorners are
prepared by Gods hand,
And sore stripes for the back of fooles,
that nothing understand.

Chap. 20.

WIne is a mocker and ſtrong drink
is raging great alwayes,
nd whoſoever is thereby
deceived is not wiſe.
As roaring of a Lion ſo
is of a King the fear,
ho him provokes to wrath doth ſin
'gainſt his own ſoul moſt dear.

It for a man an honour is
to ceaſe from ſtrife quickly,
t every foole of knowledge void,
therewith will medling be.
The ſluggard will not plow becauſe
of cold ſhowres that down fall,
erefore in harv'it time ſhall he beg,
and have nothing at all.

Counſell is in the heart of man,
like waters deep ſurelie,
t one of underſtanding good
will draw it out quickly.
Of men the moſt part will proclaime
each one his own goodneſſe,
t who can by his wiſdome finde,
a man of faithfulneſſe?

7 The man that is juſt wiſely walks
in his integrity,
His children deare are after him
a bleſt poſterity.
8 A King that ſitteth in the throne
of judgement juſt alway,
With his owne eyes all wickedneſſe
doth ſcatter cleane away.

9 Who can in truth affirme and ſay,
my heart I have made ſure,
Cleane from all ſort of wickedneſſe,
I from my ſin am pure?
10 Weights diverſe and ſuch meaſures als
though they much gaine afford,
They both abomination are
alike unto the Lord.

11 Even a young child is knowne by that
which he doth in mens ſight.
Whether his work be good and pure
and whether it be right.
12 The eare that is inclin'd to heare,
and als the ſeeing eye,
The Lord hath even made both of them
by his hand for to be.

13 Love not long ſleep leſt that thou come
to poverty with ſpeed,

Thine eyes open and thou ſhalt be
well ſatisfied with bread.
14 The merchand ſaith it's nought it's nought
when he deſires to buy,
But when from thence he is away
he boaſteth by and by.

15 Of Gold and Rubies men eſteeme,
but the lips that can ſay
The words of wiſdome, are indeed
a jewell rare alway.
16 His garment take that ſurety is
even for a ſtrangers ſake,
And of him for a woman ſtrange
ſee that a pledge thou take.

17 Bread that is gotten by deceit
unto a man ſeemes ſweet,
But afterwards his mouth ſhall be
with gravell fil'd for meat.
18 Each purpoſe well eſtabliſh'd is
by counſell good and wiſe,
And when thou mindeſt to make war
do it with good advice.

19 Who bearing falſe tales goth about,
mens ſecrets with great ſlips
Revealeth; therefore haunt him not
that flattreth with his lips.

20 Who ſo his father curſeth or
his mother dear, moſt ſure
His lamp ſhall be put out anone
in darkneſſe moſt abſcure.

21 An heritage may at the firſt
be gotten haſtilie,
But out of doubt the end thereof
ſhall no way bleſſed be.
22 Say not when thou provoked art
ill recompence I will,
But waite on God and he ſhall ſure
thee ſave from danger ſtill.

23 Weights diverſe are unto the Lord
abomination all,
And a falſe ballance is not good
with either great or ſmall.
24 Mans goings all are of the Lord,
who ordreth them alway,
How can a man then underſtand
to walk in the good way?

25 It is a ſnare to him that doth
the holy things devore,
And after his vowes for to make
enquirie ſtrick therefore,
26 A King that cunning is and wiſe,
can ill men ſcatter well.

d for a just judgement also
bring over them the wheele.

The sprit of man Gods candle is
which shineth in our hearts,
of the belly searcheth still
ev'n all the inward parts.
Mercy and truth most safely do
preserve the King alone,
mercy to his subjects all
upholden is his Throne.

Of young strong men the glory great
is their great strength indeed ;
d of old men the beautie is
the gray and hoary head.
The blueneſſe of a wound surely,
the ill doth cleanse away,
of the belly th'inward parts
stripes still do purg alway.

Chap. 21.

THe Kings heart in the hand of GOD
is as a river still,
doth it turne by his great might
whethersoever he will.
The way or work of every man
in his owne eyes is right.

But the LORD pondreth well the hearts,
by his wisdome and might.

3 To do judgement with upright heart,
and als to do justice,
Is more acceptable unto
the LORD then sacrifice.
4 A haughty look disdaining men,
a proud and lofty heart,
And plowing of the wicked men
is sin in every part.

5 All the thoughts of the diligent,
tend unto plenteousnesse,
But every one that hastie is
to want and to distresse.
6 The getting of great treasures by
great lyes, a vanitie
Is tossed to and fro of them
that seeke death foolishly.

7 The robbery of all wicked men
shall quickly them destroy,
Because judgement aright to do,
they do refuse alway.
8 The way of men it froward is
and strange in good mens sight.
But as for the man pure in heart,
his work is good and right.

Of the house top in corners high
it better is to dwell,
Then in a wide house with a wife,
whose words are brawlings fell.
10 The wicked man desireth ill
which still is in his minde,
No favour in his cruell eyes
his neighbours poor can finde.

11 When punish'd is the scorner vaine,
the simple doth perceive;
And when the wise instructed is
he knowledge doth receive.
12 The righteous man the wickeds house
considreth and doth know,
But God the wicked for their sin
doth quickly overthrow.

13 Who at the poor mans cry doth stop
his eares with heart that's hard,
He also in his grief shall cry,
but shall not then be heard.
14 A gift that is in secret given
doth anger pacifie,
And in the bosome a reward
makes wrath away to flie.

15 It is a great joy to the just,
judgement to do justly,

But

But great destruction for them is
that worke iniquity.
16 The man that wandreth from the way
of understanding plaine,
Shall in the congregation of
the dead alwayes remaine,

17 He that too much his pleasures loves
shall certainly be poor,
And he that loveth wine and oyle
shall not long rich endure.
18 A ransome for the righteous man
the wicked man shall be,
And the transgressour for the man
that walketh uprightlie.

19 A man may in the wilderneſſe
with more contentment dwell,
Then with a woman hauty that
is most contentious still,
20 The wise mans house rich treasure hath
and oyle aboundantly,
But a man of a foolish heart
it spends up needlesly.

21 He that so after righteousneſſe
and mercy with his minde
Doth follow, righteousneſſe and life
and honour als shall finde.

12 A wiſe man doth the city ſcale
of men of great renowne,
And the ſtrong confidence thereof
unto the ground caſts downe.

13 Who ſo his mouth and als his tongue
can wiſely keep from ſtrife,
That man his ſoul doth ſafely keep
from troubles in his life.
14 Who proud in ſprit doth deal in wrath
ſhall hear theſe words of ſhame,
A proud and haughty ſcorner als
is his moſt ſhamefull name.

15 The ſlouthfull mans deſire will not
him ſurely faile to kill,
For his hands full of idleneſſe
refuſe to labour ſtill.
16 He all the day long greedily
doth covet in his heart,
But he that is a righteous man
ſpares not, in any part.

17 Of wicked men the ſacrifice
abhorred ſtill we find,
How much more when he bringeth it
with a moſt wicked mind.
18 A falſe witneſſe that loveth lies
ſhall periſh certainly.

But he that hears well what is ſaid,
doth ſpeak moſt conſtantly.

29 A wicked man hardneth his face
do what ye can or ſay,
But as for the upright in heart,
he doth direct his way.
30 There is no wiſdome among men,
nor counſell great or ſmall,
Nor knowledge which againſt the LORD,
can well prevail at all.

31 Againſt the day of Battell the
horſe is prepar'd with ſpeed,
But ſafety from ſuch dangers great
is of the LORD indeed.

Chap. 22.

A Good name rather is to be
choſen then manifold
Riches, and loving favour more
then ſilver and fine gold.
2 The rich and poor together meet
for ſo it doth befall,
But the Almighty LORD, he is
the maker of them all.

3 A prudent man the ill forſees,
and hides himſelf wiſely,

But ſimple men paſſe on and are
ſore puniſh'd by and by.
By humbleneſſe and alſo by
the GOD of heavens true fear,
Are riches great and honour both,
and life which is moſt dear.

In the way of the froward man,
are thornes and ſnares laid deep;
He ſurely ſhall be far from them
that doth his ſoul well keep.
Traine up a childe in the way that
he ſhould go with his heart,
And when he's old, he ſurely will
not from it once depart.

The rich high ov'r the poor doth rule
who muſt him ſtill attend,
And he that borrowes ſervant is
unto him that doth lend.
He that iniquity doth ſow,
ſhall reap but vanity;
And the rod of his anger ſhall
at laſt fail certainly.

He that hath an eye bountifull,
ſhall bleſſed be moſt ſure;
For he abundantly doth give
his bread unto the poor.

10 Caſt out quickly the ſcorner, and
contention ſhall be gone,
Yea, bitter ſtrife and als reproach
ſhall ſurely ceaſe anone.

11 He that the pureneſſe of the heart,
doth love with heart and minde,
For the grace of his lips moſt ſure,
the King ſhall be his friend.
12 The eyes of GOD do well preſerve
all theſe that do him know
But of tranſgreſſours he the words,
doth alwayes overthrow.

13 The ſlothfull man ſaith in this way,
in wordes that are but vaine,
Without there is a Lion I
in the ſtreets ſhall be ſlaine.
14 The mouth of a ſtrange woman is
as a deep pit or gin,
The man abhorred of the LORD,
ſhall ſurely fall therein.

15 Unto a childes heart fooliſhneſſe
is faſtly bound alway,
Bnt the rod of correction ſoone,
ſhall drive it far away.
16 He that the poor moleſts to be
even rich incontinent,

nd he that giveth to the rich,
shall surely come to want.

7 Bow down thine eare and hear the words
of these that speak wisely,
nd unto knowledge all thine heart,
see that thou well apply.
8 For it is a most pleasant thing,
if thou them keep in thee,
hey sure withall even in thy lips
shall right well fitted be.

9 That thy trust may be in the LORD,
I have to thee this day.
ade clearly known and manifest
even unto thee I say.
0 Have I not writen unto thee,
things that be excellent,
n counsels and knowledge also,
and that with good intent?

1 That of the wordes of trueth I might
thee make the certaintie
o know, that thou mightst answere well
to them that send to thee.
2 Robbe not the poor because he is
a man of poor estate,
or yet him that's afflicted sore
oppresse thou in the gate.

23 For the LORD GOD will ſurely plead
their cauſe, his wrath ſhall boile
The ſoule of thoſe that ſpoiled them,
he will not faile to ſpoile.
24 With angrie men no friendſhip make
which may procure thy woe,
And likewiſe with a furious man
at all thou ſhalt not goe.

25 Leſt thou incline thine heart to learne
his wayes that are not faire,
And ſo by walking in his wayes
get to thy ſoul a ſnare.
26 Be thou not one of them that hands
ſtrike unadviſedly;
Or of them that not taking heed
for debt even ſureties be.

27 If thou haſt nothing for to pay
through thy great povertie,
Why ſhould he take away by force
thy bed from under thee?
28 The land marke that moſt ancient is
ſee thou it not remove,
Which thy fathers in former times
have ſet for peace and love.

29 Seeſt thou a man that's diligent,
before Kings he moſt ſure

hall ſtand; he ſhall not ſtand before
men baſe mean and obſcure.

Chap. 23.

WHen thou before a ruler high
doſt ſit downe for to eat,
ee that thou with attention ſtill
conſider well his meat.
Take good head, yea unto thy throat
faile not to put a knife,
f thou be given to appetite
for baſe things of this life.

Be not deſirous thou of his
ſweet dainties for to eate,
or whatſoever they ſeeme to be
they are deceitfull meat.
With carking care and painefull toile
not laboure rich to be,
rom thine owne wiſdome that is vaine
ſee that thou ceaſe quicklie.

Set not thine eyes on riches, which
them make wings certainly,
hey as an Eagle flee away
moſt ſwift even to the sky.
The bread of him that niggard is
ſee that thou do not eat,

Beware that thou in any way
desire his dainty meat.

7 For he is as he thinks in heart,
both eat and drink, saith he,
But yet for all his pleasant wordes
his heart is not with thee.
8 The morsels which with great delight
before him thou didst eat,
Thou shalt them vomit up, and so
shalt loose thy wordes most sweet.

9 See that thou speak not in the eares
of fooles that are not wise,
For they the wisdome of thy wordes
will certainly despise.
10 See thou the old land marke set down,
remove not more or lesse,
And enter not into the fields
of the poor fatherlesse.

11 For he that their Redeemer is
in power is mightie,
He who is a most righteous Judge,
shall plead their cause with thee.
12 Thine heart unto instruction good,
see that thou well apply,
And als thine eares unto the wordes
of knowledge by and by.

13 Fro

From the young child correction wise
withhold not lesse or more,
or if thou beatst him with the rod
he will not die therefore.
Thou shalt him beat even with the rod,
though he it cruell call,
nd so his soul deliver shalt
even from the lowest hell.

My son most dear if so thine heart
in all thy life be wise,
y heart even mine, then alwayes shall
most merrily rejoice.
Yea more my inward reines shall still
rejoice with all their might,
hen thy lips well advised shall
speak such things as be right.

Let not thine heart at any time,
the sinners great envy,
t all the day long strive to be
in Gods fear by and by.
For surely the prosperitie
of wicked men shall end,
t thy hope shall not be cut off
what ever thou intend.

My son whom I desire to teach,
heare thou without delay,

Be wise in every thing and guide
thine heart in the right way.
20 Amongst wine-bibbers be thou not
thy self for to refresh,
Nor yet among the riotous men,
that eaters be of flesh.

21 For drunkards and the gluttons shall
sure come to povertie,
And drousinesse shall cloath at last,
a man with rags surelie.
22 Unto thy father humbly still
well hearken and behold,
And not despise thy mother dear,
when she is weak and old.

23 See thou buy trueth, but sell it not
as ignorant and rude,
And wisdome and instruction als,
and understanding good.
24 The father of the righteous man
shall greatly joy receive,
And he that a wise child begets
of him much joy shall have.

25 Thy father and thy mother shall
be glad with heart and voice,
And she that bare thee in her womb
shall heartily rejoice.

My dear ſon give to me thine heart;
that I may it preſerve,
nd let thine eyes attentively
my workes and wayes obſerve.

For a vile whoore moſt ſurely is
a deep ditch of diſtreſſe,
nd a ſtrange woman is alſo
a pit without regreſſe.
She alſo crafty lies in wait,
as one doth for a prey,
nd ſhe tranſgreſſours among men
increaſeth every day.

Who hath woe, ſorrow, ſtrife, and who
hath babling wanting eaſe?
ho cauſeleſſe wounds hath, and who als
hath redneſſe of the eyes?
They that long tarry at the wine,
and ſo their time do ſpend,
ey that mixt wine ſtill ſeek and of
their drinking make no end.

Upon the wine of colour red
beware to ſet thy ſight.
hen it gives colour in the cup
and moves it ſelf aright.
It at the laſt even ſerpent like
moſt venemous doth bite,

And ſtingeth like a cokatrice
the fruit of wines delite.

33 Thine eyes ſtrange women ſhall behold
which are from good averſe,
And thine heart thus deceived ſhall
things utter moſt perverſe.
34 Yea thou ſhalt be as he that lyes
in the midſt of the ſea,
Or as he that lyes on the top
of maſts that too ſtrong be

35 They have me ſtriken ſhalt thou ſay
and yet I was not ſick;
They beat me but I felt it not,
I it againe will ſeeke.

Chap. 24.

AGainſt ill men ſee thou be not
envious any way,
Nor yet deſire to be with them
by night or yet by day
2 For their hearts onely ſtudie ſtill
deſtruction ſore and grief,
And their lips full of fraud and guile,
talk onely of miſcheef.

3 Through wiſedome great and excellent
an houſe is builded ſure,

understanding it is well
eſtabliſh'd to endure.
And alſo by great knowledge ſhall
the chambers more or leſſe
filled with all precious and
the moſt pleaſant richeſſe.

A wiſe man in his ſtrength is ſtrong,
yea, as is ſeene at length,
man that is of knowledge great
increaſeth ſtill his ſtrength.
For thou by counſell wiſe ſhalt make
thy warre; alſo in the
reat number of good counſellers
there alwayes ſafety be.

Too high is wiſdome for a foole
who doth all wiſedome hate,
e ſenſleſſe opneth not his mouth
to ſpeak words in the gate.
He that deviſeth to do ill,
and to vex men with greef,
hall ſurely be call'd to his ſhame
a perſon of miſcheef.

The leaſt thought of all fooliſhneſſe
is ſin, and alſo when
A man a ſcorner vaine becomes
he is abhorr'd of men.

10 If thou a man faint in the day
of great adversitie,
Thy strength and thy courage also
seeme very small to be.

11 If to deliver men from death,
thou alwayes do disdaine,
And careleſſe be for thoſe that are
ev'n ready to be ſlaine.

22 If thou doſt ſay we know it not
he that doth weigh the heart,
Doth he not it conſider well
and that in every part?

And he that keeps thy ſoul doth he
not know it certainly?
Shall he not render to each man
as his deſervings be?

13 Becauſe that hony fine is good,
ſee that of it thou eat,
And alſo of the hony comb
which to thy taſte is ſweet.

14 So ſhall the knowledge excellent
of knowledge ever be,
Unto thy ſoul moſt precious all
when it is found by thee.
Then there ſhall be moſt certainly
a rich reward that day,

that thy expectation ſhall
not be cut off alway.

5 Againſt the righteous lay not wait,
O man void of all grace,
When thou haſt power even in thine hand
ſpoile not his reſting place.
6 For a juſt man ſeven times doth fall
and riſeth up againe,
But wicked men ſhall in miſchief
both fall and there remaine.

7 Rejoice not when thine enemie fierce
in miſerie doth fall,
And let not when he ſtumbleth downe
thine heart be glad at all.
8 Leſt that it ſore diſpleaſe the Lord,
when he ſuch things ſhall ſee,
And from him turne away his wrath
to bring it upon thee.

9 Becauſe ill men advanced are,
thy ſelf in no way fret,
Nor yet be thou envious at
the wicked mans eſtate.
10 For to the ill man no reward
there ſhall be round about,
The candle of the wicked ſhall
in darkneſſe be put out.

21 My ſon the Lord fear and the King
both mighty in revenge,
And ſee thou meddle not with them
that ſtill are given to change.
22 For their fearfull calamitie,
moſt ſuddenly ſhall riſe,
And who the ruine of them both
to know ſhall be ſo wiſe?

23 Theſe things alſo belong unto
the wiſe well underſtood,
To have reſpect of perſons it
in judgement is not good.
24 He that unto the wicked ſaith,
thou art a righteous ſeede,
The people him and nations ſhall
curſe and abhorre indeede.

25 But unto them that him rebuke,
ſhall ſurely be delight,
And a good bleſſing als ſhall come
upon them day and night.
26 Each good man ſure ſhall kiſſe the lips
with honour and reſpect,
Of him that anſweres wiſely can
aright in wordes direct.

27 Thy worke without prepare and make
it for thee in the field,

nd afterwards when that is done,
thine houſe right wiſely build.
28 Againſt thy neighbour without cauſe
ſee thou no witneſſe be,
Vith lying lips let none at all
deceived be by thee.

29 Say not I will do unto him
as he hath done to me,
urely according to his worke,
it ſhall now rendred be.
30 By the bare field of ſlouthfull men,
I with attention went,
And by the vineyard of the man
that is voide of judgement.

31 And lo, all was grownc ov'r with thornes
and nettles had the face
Thereof cov'red; and the ſtone wall
was down in every place.
32 Then I ſaw and conſidered well
it as I did perceive
And did look on it; and alſo
inſtruction did receive.

33 A little ſleep and ſlumber als
the ſluggard well can ſay,
A little folding of the hands
to ſleep while it is day.

34 So thy most fearfull poverty
shall come do what thou can
As one that travails, and thy want
as doth an armed man.

Chap. 25.

THese also are the Proverbs of
wise Solomon surely;
Which good King Hezekiahs men
did copie carefully.

2 It is the glory of the Lord
things secret to conceale,
But a Kings honour is to search
and matters to reveale.

3 Great is the deepnesse of the earth,
and so the height of heaven,
The heart profound of Kings is als
unsearchable to men.

4 From the fine silver take away
the dirtie drosse and rude,
And for the finer shall come foorth
a vessell pure and good.

5 From before the King take away
men given to wickednesse,
And most surely his throne shall be
stablish'd in righteousnesse.

In a Kings preſence put not foorth
thy ſelf moſt fooliſhly,
nd likewiſe ſtand not in the place
of theſe that great men be.

For it is better that men ſay
come to a higher place,
hen in the Princes preſence to
be put downe with diſgrace.
Goe not foorth haſtily to ſtrive.
leſt in the end with blame
hou know not what to do when thee
thy neighbour puts to ſhame.

With thy neighbour debate thy cauſe,
as fitting is and meet,
nd unto any other man
reveale not a ſecret,
o Leſt he that heareth it thee put
to ſhame without delay,
nd ſo thy ſhamefull infamie
turne not from thee away.

1 In ſeaſon good a ſpeach diſcreet
that ſpoken is fitlie,
ike apples is of gold that in
pictures of ſilver be.
2 As gold earerings and ornaments
of gold moſt fine and dear,

Even

Even ſo is a reprover wiſe
on an obedient eare.

13 As cold ſnow in the heat of harv'ſt
is to the reapers fleſh,
So doth a faithfull meſſenger
his maſters ſoul refreſh.
14 Who of a falſe gift ſo doth boaſt
as one both proud and vaine,
Is like unto the clouds and wind
that void are of all raine.

15 By long forbearing is a Prince
perſwaded, and anone,
A ſoft tongue als with meekneſſe great
doth wiſely break the bone.
16 Haſt thou found honie? eat enough
but let the reſt remaine,
Leſt thou therewith be filled much
and vomit it againe.

17 See that thou from thy neighbours houſe
withdraw thy foot ſwiftly,
Leſt of thee weary at the laſt
he hate thy company.
18 A man that beareth witneſſe falſe
againſt his neighboure dear,
Is like a hammer and a ſword,
an arrow, or a ſpeare.

To truſt in trouble in a man,
not faithfull in each point,
like a broken tooth in jaw,
and a foot out of joint.
As one in cold takes cloths away,
as vineger among
the nitre; ſo is he that ſings
to heavy hearts a ſong.

If hungry be thy foe, him give
of thy bread for to eat,
And give him if he thirſtie be
for drink water moſt ſweet.
For thou upon his head ſhall heap
the coales of burning fire,
And the Lord God ſhall thee reward,
even to thine hearts deſire.

The north wind with a mighty gale
doth drive away the raine,
So doth an angrie countenance
backbiting tongues reſtraine.
It better is in corners high
of houſe tops to abide,
Then with a woman brawling ſtill
in a houſe that is wide.

As cold waters do much refreſh
a thirſty ſoul, ſo are

Good

Good newes which unto men alwayes,
come from a countrey far.
26 A righteous man that falleth down
before the wicked traine,
Is as a corrupt filthy ſpring,
and a troubled fountaine.

27 It is not good for health of men
much hony for to eat,
So als their own glory to ſearch,
for men it is not meet.
28 He that is weak and hath not ov'r
his own ſprite rule at all,
Is like a city broken down
that is without a wall.

Chap. 26.

AS ſnow in ſummer, and as raine
is in a harveſt day;
So great honour for fooliſh men,
not ſeemely is alway.
2 As birds and ſwallowes flie away
but not returne againe,
So the curſe cauſeleſſe ſhall not come
on ſuch for to remaine.

3 A whip for horſe, and for the aſſe
which is both ſlow and ſlack

ridle, and a rod prepar'd
is still for the fooles back.
According to his foly not
answere a fool at all,
t thou also be like to him
and so in foly fall.

According to the foly of
fooles answere thou likewise,
t he puft up in his conceit
him self think to be wise.
He that a message to direct
by a fooles hand doth think,
ike one that cuts off his feet,
and so doth dammage drink.

The men that in their legs are lame,
can not go equally,
is a parable in the mouth
of such as fooliſh be.
As he that not considering well,
a stone binds in a sling,
is he that gives honour to
a fool in any thing.

As thornes go up in drunkards hands,
which can not them discerne,
is a parable in the mouth
of fooles that can not learne.

10 The great God that all things hath form'd
by his hand that is hie,
Doth both reward the fool and these
that great transgressours be.

11 As a vile dog returneth to
his vomite filthily,
So to his foly doth a fool
returne most speedily.

12 Seest thou a man in his conceit,
that seemeth wise to be?
There is more hope in any fool
then in him is to see.

13 A sloathfull man that will not work,
saith there is in the way
A Lion, yea in all the streets
a Lion is alway.

14 As doth the doore upon his hings
now turning here, now there;
So doth the sloathfull on his bed
which doth his meanes empaire.

15 The sloathfull in his bosome hides
his hand; it with great paine.
Doth grieve him much even from his mouth
to bring it back againe.

16 The sluggard in his own conceit
doth wiser seeme to be,

hen ſeven men that can render well
a reaſon moſt wiſely.

The paſſer by that medleth with
ſtrife which doth not belong
him, is like one that doth take
a dog by the eares long.
As a mad man in furie great
who ſure no judgement hath,
ho caſteth with great violence
firebrands with arrowes death.

So is the man that by deceit
his neighbour doth extort,
d after ſaith, without remorſe
am I not but in ſport?
Where no wood is, the burning fire
there goeth out quickly;
where no talebearer there is
the ſtrife doth ceaſe to be.

As coales are unto burning coales
and wood to flamming fire,
als to kindle ſtrife it is
a wicked mans deſire.
The wordes of a talebearer are
as wounds, and they do go
wn in the bellys inner parts,
With miſerie and wo.

23 The burning lips and wicked heart,
how ever it be moſt cloſſe,
Are like a potſheard which is well
covered with ſilver droſſe.
24 The man diſſembleth with his lips
that doth another hate,
Within him as a treaſure he
doth ſtill lay up deceit.

95 Believe him not at all when he
diſſembling ſpeaketh fair,
For ſeven abominations then
within his heart there are.
26 Whoſe hatred alwayes by deceit,
is covered more and more,
His wickedneſſe ſhall ſure be ſhew'd
th'aſſembly all before.

27 Who ſo by fraud doth dig a pit,
ſhall ſurely fall therein,
And he that als doth roll a ſtone,
it will returne on him.
28 A lying tongue hates all theſe that
afflicted are thereby,
And a mouth flattering worketh ſure
a ruine by and by.

Chap. 27.

N what ſhall on the morrow be
boaſt not in any way,
or what changes thou doſt not know
may fall out in a day.
Let mouths of other men thee praiſe,
but let thine ſilent be,
et ſtrangers ſpeake, but let thy lips
be cloſely keept by thee.

A ſtone is heavy, and the ſand
is weighty like the lead,
t a vaine fooles wrath then them both
more heavy is indeed.
Wrath is moſt cruell, anger als
brings courage by and by,
t who is able by his ſtrength
to ſtand before envy?

Rebuke open hath power great,
mens ſins for to remove,
hough it ſeeme harſh, it better is
then any ſecret love.
The wounds all of a worthy friend,
moſt faithfull are alway,
t kiſſes of an enemy are
deceitfull every way.

7 The ſoul that's full doth loath at laſt
the hony comb to eat,
But to the ſoul that hungry is
a bitter thing is ſweet.
8 As a bird fooliſh from her neſt
doth wander a great ſpace,
So is a man that careleſly
doth wander from his place.

9 Perfume and ointment doth rejoice
the heart and cheare the minde,
So doth the hearty counſell from
the ſweetneſſe of a friend.
10 Thine owne friend and thy fathers friend
forſake thou not alſo,
In trouble to thy brothers houſe
ſee that thou ceaſe to go.

For better is a neighbour neere,
in the time of our ſmart,
Then he that is a brother call'd,
but is far off in heart.
11 My ſon, be wiſe and make my heart
moſt joyfull for to be,
That I may have to anſwere him
that proud reprocheth me.

12 A prudent man forſeeing ill,
him hids till it be paſt,

t these that ſimple be paſſe on
and puniſh'd are at laſt.
Take his garment that ſtrangers for
is bold to be ſurtie,
d take a pledge of him that for
a ſtrange woman will be.

He that flattring with a loud voice
his friend doth earely bleſſe,
hall be by a prudent man
ev'n counted for a curſe.
On all ſides water dropping in
a very rainie day,
d a contentious woman are
alike in every way.

Who hideth her the wind alſo
from blowing hide he may,
d the ointment of his right hand
which doth it ſelfe bewray.
As yron ſharpneth at all times
the yron or the ſteel,
kind man the countenance
of his friend ſharpneth well.

Who ſo the fig-tree keepeth faſt
he on its fruit ſhall feed,
he that on his maſter waits
ſhall honour'd be indeed.

19 As in the water clear alwayes
face answreth unto face,
So the heart of a man to man
in every time and place.

20 Hell and destruction are not full
but still do cry to bring;
So mans eyes are not satisfied
with any worldly thing.

21 As fining pots for silver are
and furnace for the gold,
So is a man unto his praise
as men may well behold.

22 Though in a morter thou a fool
among wheat shouldest bray,
Yet will not his great foolishnesse
from him depart away.

23 Be diligent to know right well
of all thy flocks the state,
And to thy heards most carefully
both earely looke and late.

24 For riches though greatly desir'd
are not for ever sure,
To every generation doth
the crowne alwayes endure.

25 The hay appeareth and also
the tender grasse so faire,

d herbs upon the mountaines high
are gathred all with care.

The wooll of lambs are for thy clothes
which is a good device,
d the goats skipping up and downe,
are of thy field the price.
And thou shalt have goats milk enough
even for thy dayly food,
r thy housholds, and for the life
even of thy maidens good.

Chap. 28.

THE wicked when no man pursues
doth flee to a strong hold,
ut all the men that righteous are,
are as a Lion bold.
For the transgression of a land,
men many Princes see;
ut by wise men the state thereof
shall sure prolonged be.

A poor man that most greedy doth
oppresse the poor and small,
s like unto a sweeping raine
which leaves no food at all.
These that forsake the law do praise
and wicked men commend,

But

But ſuch as carefull keep the law
with them alway contend.

5 Evill men do not perceive at all
the judgement of GODS hand,
But they that dayly ſeek the LORD,
do all things underſtand.
6 Much better is the poor man that
walks in his uprightneſſe,
Then he that is perverſe in heart
though he ſwimme in richeſſe.

7 Who well doth keep the Law of GOD,
is a ſon that is wiſe,
But he that likes the riotous men
his father doth deſpiſe.
8 He that his ſubſtance doth increaſe
by gaine unjuſt, moſt ſure
He ſhall it gather for the man
that pitie will the poor.

9 He that from GODS Law turnes his ear
and will not hear gladlie,
His prayer abomination vile
unto the LORD ſhall be.
10 Who makes the righteous go aſtray,
he ſhall with great diſtreſſe
Fall in his own pit, but the juſt
ſhall good things ſtill poſſeſſe.

The rich man in his own conceit
is wise without all doubt,
but the poor that well understands
doth clearly search him out.
When righteous men with heart rejoice,
great glory is to see,
but when ill men to honour rise,
then good men hidden be.

He that cov'reth his sins, shall not
well prosper in his dayes,
but who shall them with heart forsake,
shall mercie have alwayes.
Most happie he that feares alway,
God shall send him relief,
but he that hardneth still his heart
shall fall into mischief.

As is a roaring Lion, and
as is a ranging Bear,
over a poor people doth
a ruler ill appear.
A Prince that wanteth wit, is an
oppressour in his wayes,
but he that hateth covetousnesse
shall well prolong his dayes.

A man that by his violence
doth any person slay,

By justice shall flee to the pit,
see that no man him stay.
18 Who so in life walks uprightly,
that man he surely shall
Be saved; but he that in his heart
perverse, at once shall fall.

19 He that painfull his land doth till
shall of bread have plentie,
But he that followes persons vaine,
shall come to povertie.
20 A faithfull man shall still abound
with blessings permanent,
But he that hasteth to be rich
shall not be innocent.

21 To have respect of persons, it
is ill both more and lesse,
For for a peece of bread that man
will certainly transgresse.
22 He that makes hast for to be rich
hath doubtlesse an ill eye,
And thinketh not that him upon
shall come great povertie.

23 He that a man rebuketh, shall
after more favour get,
Then he that falsly with the tongue
to flatter still is set.

4 Who so his parents robs and saith,
it is no fault at all,
The same of a destroyer we
may the companion call.

5 He that is of a hauty heart
stirres up debate and strife,
But he that puts his trust in God,
shall be made fat in life.

6 He that doth trust in his owne heart
most foolish is surely;
But he who wisely so doth walk
shall well delivered be.

7 He that doth give unto the poore
shall not have any lake,
But he that hids his eyes shall have
great curses on his back.

8 When wicked ones do rise, men hide
themselves most secretly,
But when they die the righteous folk
increase abundantly.

Chap. 29.

HE who reprov'd often his neck
doth harden stubbornly,
Shall suddenly be all destroy'd
without all remedy.

2 When good men have authoritie
the people all rejoice,
But when the wicked rule doth beare
then is a mourning voice.

3 Who wisdome loves he joyfull makes
his fathers countenance,
But who with harlots still abides
doth spend his whole substance.

4 The King that's wise by judgement doth
establish well the land,
But it is overthrowen by him
that hath a bribing hand.

5 A man that with his flattring wordes
his neighbour still doth feed.
He for his feet in all his wayes,
a net doth surely spread.

6 In the transgression of ill men
there surely is a snare,
But righteous men sing and rejoice
with joy and gladnesse rare.

7 The righteous man consideth well
the poor mans cause apart,
But wicked men to know it once
regard not in their heart.

8 Men scornefull bring a city in
a fearfull snare alway.

But wise men through their wisdome great
do turne all wrath away.

If wise wen with a foolish man
into contention fall,
Whether he rage or yet he laugh
there is no rest at all.
The blood thirsty doth hate the man,
that upright is in life,
But the just man contrarily
seeks to preserve his life.

A foolish man doth utter all
his mind most foolishly,
But a wise man till afterwards
it keeps in cunningly.
If eare to lies a ruler give,
which do mens names defame,
His servants all to slanders als
their tongues will surely frame.

The poor and the deceitfull man
by the LORDS power divine
Together meet; the LORD on both
doth make his sunne to shine.
The King upright in all his wayes
that judgeth faithfullie
The poore, his throne for evermore
shall sure establish'd be.

15 Rods and reproofs great wisdome give,
but which is worthy blame,
A fooliſh childe left to him ſelf
his mother brings to ſhame.
16 When wicked men are multiplied
tranſgreſſion doth increaſe,
But righteous men ſhall ſee them fall
in danger and diſtreſſe.

17 Correct thy ſon, and he ſhall give
thee reſt both day and night,
Yea, prudent he unto thy ſoul,
ſhall ſurely give delight.
18 The people where no viſion is
do periſh ſpeedily,
But he that well the law doth keep,
moſt happy ſure is he.

19 Servants corrected will not be
by wordes, that men can ſay,
For though they well do underſtand,
yet will they not obey.
20 A man moſt ſudden in his wordes,
and haſty doſt thou ſee?
There is more hope of any fool
nor of him there can be.

21 He that a ſervant from a childe
up brings too tenderly,

all at the length have him most sure,
as his own son to be.
2 An angry man doth strife stir up
with a most troubled sound,
en furious in transgressions great,
do alwayes still abound.

3 A mans own pride shall bring him low
under his neighbours feet,
ut honour shall uphold alwayes,
the man of humble sprite.
4 Who so is partner with a theef,
his own soul hates alway,
e doth hear men urg'd with great oathes
and doth them not bewray.

5 The fear of man doth bring a snare,
but who for to endure
n safety, trusteth in the LORD,
he shall be safe and sure.
6 The Rulers favour many seek
which may them help afford,
ut the judgement of Judges doth
depend upon the LORD.

7 The man unjust abhorred is
by the just man alway,
he wicked is even loth'd by him,
that's upright in the way.

Chap.

Chap. 30.

WIse Agurs words son of Jakeh,
even the sweet propheſie;
The man spake unto *Ithiel*,
and *Vcall* certainly.
2 Surely I am more brutish then
all other men can be,
And understanding of a man
I have not as ye see.

3 I neither wisdome good did learne
which wise men well do teach,
Nor yet to holy knowledge I
am able for to reach.
4 Who hath ascended up to heaven?
Or who from thence againe
Descended hath? Who in his fists
the winde makes to remaine?

Who waters in a garment hath
bound fast for to endure?
Who all the ends hath of the earth
established most sure?
What is the name of such a man
whereby thou dost him call,
And what is his sons name also,
if thou canst clearly tell?

5 Ev

Ev'ry good word that doth proceed
from God is cleane and pure,
He unto them that truſt in him
a ſhield is firme and ſure.
See that thou adde not to his words
leſt that he thee reprove,
And thou be found one who is ſet
moſt wicked lies to love.

Two things have I with all mine heart
required Lord of thee,
Denie me them not I thee pray
before the time I die.
Take vanitie from me and lies,
give me not povertie,
Nor richeſſe; feed me with the food
convenient for me.

Leſt I full, thee deny and ſay,
Who is God in diſdaine?
Or leſt I be poore, and ſo ſteele
and take GODS name in vaine.
Unto his maſter a ſervant
accuſe not leaſt he thee
Curſe bitterly, and thou at laſt
be guilty found to be.

There is a generation that
their father dear do curſe:

And being fill'd with wickedneſſe,
there mother do not bleſſe.
12 There is a generation als
that in their eyes are pure,
And yet their filthineſſe not waſh'd
doth ſtill in them indure.

13 There is a generation als
how lofty are their eyes,
And their eye-lids are lifted up
through their great pride and eaſe.
14 There is a generation als
whoſe teeth are as a ſword,
And their jaw teeth as knives moſt ſharp,
oppreſſours in a word.

15 The baſe horſeleach hath daughters two
which *give give* ſtill do cry,
Three things they are; yea, foure which ye
can never ſatisfie.
16 The grave, alſo the barren womb,
the earth that is not full
Of water, and the fire that doth
cry for more fewell ſtill.

17 The eye that mocks his father and
refuſeth to obey
His mother, Ravens and Eagles it
ſhall picke out for a prey.

18 There be three things indeed which are
too wonderfull for me:
Yea, there be foure which I my self
know not with certaintie.

19 The markes that in the way appear
of Eagles in the aire,
The ſerpents way when it upon
a hard rock doth repaire,
The way als of a ſailing ſhip
in the midſt of the ſea,
A harlots way to ſpoile a maide
of her virginitie.

20 Such is the way of her that is
a vile adultereſſe,
She eats and wips her mouth ſaying,
I do not wickedneſſe.
21 For three things is diſquieted,
the earth both far and neere,
Yea, and for foure which it can not
be able for to bear.

22 For a ſervant when he doth reigne,
and troad men under feet,
And als a fool when he is fill'd
with good and dainty meat,
23 For a woman that's odious,
a poor huſbands diſtreſſe,

And likewiſe an hand maid that is
heire to her owne miſtreſſe.

24 There be foure things upon the earth,
which are of little price,
But by the great Gods providence
they are exceeding wiſe.
25 The Ants a people are not ſtrong
which in the earth repaire,
Their meat they in the ſummer time
with diligence prepare.

26 The little conies in the fields
are but a feeble folk,
Yet they moſt cunningly do make,
their houſes in the rock.
27 The locuſts in their armies all
have no King that commands,
Yet go they foorth in order good,
even all of them by bands.

28 The ſpider with her crooked hands
doth heere and there take hold,
And to abide in palaces
of great Kings ſhe is bold.
29 There be three things upon the earth,
which go right orderly,
Yea there are foure in number which
in going are comely.

A Lion which among all beasts
is strongest for a prey,
d for all these that him gainstand,
doth not turne once away.
A gray hound with great speed and als
a hee-goat and a King.
ainst whom by the force of men,
there is no uprising.

If thou in lifting up thy self,
hast done things foolishly:
thou hast thought ill, lay thine hand
upon thy mouth quickly.
As churning of milk butter brings,
and wringing of the nose
rings blood, the forcing so of wrath
brings forth both strife and noise,

Chap. 31.

THe words of good king Lemuel all
the worthy prophecie,
hat his dear mother did him teach,
that he might prudent be.
What my deare sonne? And what the son
which I with paine did beare
nto my wombe? And what the son
of all my vowes most deare?

To woman vaine give not thy strength
which shall thee much annoy,

Nor

Nor yet thy wayes to that which doth
the mighty Kings destroy.
4 O Lemuel it is not for Kings
as thou may wisely think,
Nor yet for Princes foolishly
strong wine to bibe and drink.

5 Lest that they drink and then the law
forget, and als pervert
The judgement of these men that are
afflicted sore in heart.
6 Give thou strong drink unto him that
is in great greef and smart,
And also wine unto all these
that be of heavy heart.

7 Let him drink well, and then forget
his poverty therefore,
And so remember in his mirth
his poverty no more.
8 Thy mouth still open for the dumb
even whether neer or far,
Ev'n in the cause of such that to
destruction ordain'd are.

9 Thy mouth with wisedome open well,
and judge thou righteously,
The cause of needy men and poor
plead thou most faithfully.

Who on earth can a woman find,
both vertuous good and wise?
e richeſt Rubies all above,
is her excellent price.

Of her huſband the heart in her
doth truſt without all toile,
that he furniſh'd well in all
ſhall have no need of ſpoile.
She loving him moſt heartily,
and fleeing from all ſtrife,
ll do him good ſtill and not ill
ev'n during all her life.

She ſeeketh wooll and alſo flax,
and that moſt carefully,
d early with her hands and late
ſhe worketh willingly.
She like the ſhips of merchands is,
which ſtill procure much good,
e well directed, from a far
brings ſafely home her food.

She riſeth als while it is night,
and wiſely giveth meat
o her houſhold, a portion als
for all her maids to eat.
A field ſhe doth conſider and
it buyes for fear of want;

With the fruit of her hands she als
a vineyeard well doth plant.

17 Her loines she girdeth well with strength
her self for to addresse
Unto her task, she maketh strong
her armes for businesse.
18 She doth perceive her merchandise
to be good in mens sight,
Her candle burning her before
doth not go out by night.

19 Her hands unto the spindle she
most carefully doth lay,
Her hands also the distafe hold,
and so doth passe the day.
20 Her hand unto these that be poor
she stretcheth out richlie,
Yea, more she reacheth foorth her hands
to these that needie be.

21 For her houshold she of the snow
is not afraid at all,
For with scarlet her houshold is
well cloathed great and small.
22 She cov'rings to her self doth make
of richest tapestrie,
Her clothings of the finest silk
and costlie purple be.

Her husband in the gates is known
by such attire most net,
en he among the Elders doth
sit in the judgement seat.
She diligent the linnen fine
doth make and als it sell,
likewise doth fine girdles give
unto the merchands all.

Strength and honour her clothing are,
such is her great wisdome,
d she by these her comforts shall
rejoice in time to come.
She with wisdome op'neth her mouth,
which makes all stand in aw,
d in her tongue governed well,
of kindnesse is the law.

Unto the wayes of her houshold
she wisely lookes indeed,
d being busie eateth not
of idlenesse the bread.
Her children rise up, and her call
most blest in all her dayes,
husband also well content,
he praiseth her alwayes.

Much daughters have most vertuously
done as men well may tell,

But

But thou indeed them all above
most highly dost excell.
30 Deceitfull surely favour is
and beautie is but vaine,
But a woman that feares the LORD,
her praise shall still remaine.

31 Of her hands give her of the fruit
which early work and late,
And let her own works with applause,
still praise her in the gate.

The Use.

Let not the words of vaine men with their n
Outshrill *the precepts of Gods divine voice,*
But set thy heart their meaning for to finde,
And lay them up till brimefull *be thy mind*
While Wisdome thus stoups down poor mai
teach
Most wise Proverbs that we their sense may re
Let us still learne and carefull act our part,
That wisdomes words may get place in our he
Fy, what a shame to hear in wisdomes schoo
Such lessons wise, and yet remaine a foole!
They double stripes are worthy who may finde

T

is glorious light, and yet are beetle blinde.
lway with these who in most furious fits
itheartbly dregs do drench their wanton wits.
ch oft themselves most wise of all do deeme
ke mummers which are not that which they
seeme.
er wisdome learne and strive for to be wise,
ese grave proverbs see that thou not dessise,
at thou thereby may learne to flie from sin,
ven Satans cobweb and his deadly gin,
herein he holds, and doth als divers pull
craftie meanes the simple for to gull.
fiery wrath shall make the Crowes and Pyes
k out the pride of Childrens scornefull eyes,
bo Mothers precepts lightly still set by,
l vengeance sure most heavy by and by
all come on these, who proverbs good and wise
nd precepts grave shall foolishly dessise:
thou thy duties well would learne and see,
his precious Pandect hold before thine eye.

THE

THE GARDEN OF ZION

The Booke of *Eccleſiaſtes.*

A Prayer.

OF Wiſdomes precepts how to guide our wayes
We have laſt ſung in our moſt ſacred layes;
Now come Jovan *my heart ſtrings put in tune*
To warble how all things under the Sun
Which heer in greateſt eſtimation be,
Are nothing als but very vanitie:
All things below have an uncertaine ſeat;
See how Boats ſlide *where ploughs did ſlide of late.*

And ploughs now till where Boats before did slide,
Vnder the welkin what can fast abide?
Heere climbs one, there on the top of the wheele
Another stands, anone up goes his heele
And down his head, then shuffled his designs
All topsie turvie upside downe God brings;
Some are most base, and some with toll and tax,
Set up on hie, do break poor peoples backs:
Some hunts for this, and some for that, at last
Death all away doth cary with a blast:
Then where is man, and where are his designs?
Lord draw our hearts far from such nanghtie things
To keep thy Law in doing what we can,
For this the duety is of every man.
Now by thy grace both purge our heart and heade
From dirtie darnell sins vile cockle weede,
That while we hear of vaine things the discourse
Without a curse we may run out our course.

CHAP.

CHAP. I.

Hese be the weighty words wise
of preacher Solomon,
Who was King in Jeruſalem
and of David the Son.

2 All vanitie of vanities
the Preacher ſaith truelie
Yea, vanitie of vanities,
all is but vanitie.

3 What profite hath a man of all
his labour here begun,
Which he with a moſt carking care
doth take under the Sun?

4 One generation among men
away doth quickly ſlide,
Another generation comes,
but th' earth doth ſtill abide.

5 The ſun alſo ariſeth and
he goeth down quickly,
And haſteth to the place where he
at morning roſe earely.

6 From South to North the wind doth go,
it whirles continualy,
According to its circuits it
doth turne againe quickly.

7 The rivers all run to the sea,
the sea yet is not full;
Unto the place from whence they come
returne they thither still.
8 Man can not utter how all things
are full of labour here,
With sight th'eyes are not satisfi'd,
nor with hearing the ear.

9 The thing that hath beene is which shall
be, and that which is done
Is that which shall be, and there is
no new thing under Sun.
10 Is there a thing whereof it may
be said, see this is new,
It hath already beene before
of old time with some shew.

11 No remembrance of former things
there is, nor shall there be
Of things to come with these that shall
come after us quicklie.
12 The preacher I who cunningly
in preaching did excell,
Was in the faire Jerusalem
king over Israel.

13 I gave my heart by wisdome to
search all things that are done,

By

By ſuch paine God doth exerciſe
men here under the Sun.
14 Under the Sun I have ſeene all
the workes that done there be,
Behold all is vexation great
of ſprite and vanitie.

15 That which is crooked can not be
by men againe made ſtraight,
And that which wanting is, can not
be nûmbred once aright.
16 I penſed, ſaying, I am come
to great eſtate and more
Have gotten wiſedome, then all they
that have been me before.

Yea my heart by the LORD inſpir'd,
in every exigence
Of wiſedome, and of knowledge had
a great experience.
17 I gave my heart wiſedome to know,
and to know madneſſe eke
And foly, I ſaw that this was
vexation of the ſprite.

11 For in much wiſdome ſurely is
much grief and heavineſſe,
And he that groves in knowledge great
doth ſorrow als increaſe.

Chap. 2.

In mine heart said, now go to
with mirth I prove will thee,
ke pleasure therefore; and behold
this als is vanitie,
I deeply penting in my thoughts
of laughter said it's mad,
mirth likewise I did affirme
that it is vaine and bad.

I in my heart did further seek
to give my self to wine,
d to lay hold on folly great,
ev'n by wisedome divine.
l I might see what was that good
for sonnes of men alwayes,
hich under heav'n they all should doe,
dureing their painfull dayes.

I made me great works, I did build
me houses pleasantly,
planted also with great paines
me vineyards as ye see.
I made me pleasant gardens and
orchards with flowers and roots,
llo planted trees in them
even of all kinds of fruites.

6 I made me pooles of water deep,
as though they had been seas,
To water therewith pleasantlie
the wood with goodly trees.
7 With silver I did servants buy,
and also maidens faire,
I had borne also in mine house
in vertue servants rare.

I had possessions great also
of cattell lesse and more,
Above all these that did excell
in Salem me before.
8 Silver and gold I gath'red als
with great dexteritie,
And the peculiar treasure of
Kings and Provinces hie.

Men singers and maid singers I,
and the delights of men,
With instruments most musicall
of all sorts got I then.
9 So I increated more then all
that in Salems city
Were me before; my wisdome als
remained still in me.

10 And whatsoever thing that was
desired by mine eye,

id it not keep back from them
that they it ſhould not ſee.
heart I not with held from joy,
for my heart did rejoice
ll my labour; and this was
my portion and my choice.

Then did I look on all the workes
that my hand had wrought ſo,
d on the labour that I had
much labour'd for to do.
hold vexation of the ſprite
and vanitie was all
der the Sun, there ſurely was
no profite great or ſmall.

When this was done, I ſpeedily
my ſelf did turne againe,
dome and madneſſe to behold,
and als mans foly vaine;
what can do the man that comes
after the mightie king,
n that which hath already been
done, even the ſelf ſame thing.

Then did I ſee that wiſdome did
all folly far excell,
far as light doth darkneſſe black,
when it doth it expell.

14 The wiſe mans eyes are in his head,
but men of jndgement ſmall
Walk all in darkneſſe, One event
doth happen to them all.

15 Then I anone ſaid in my heart,
when I this thing did ſee,
As it doth happen to the fool,
ſo hapneth it to me.
And why was I more wiſe then they,
who were thought fooles to be?
Then I againe ſaid in my heart
this als is vanitie.

16 For there no more remembrance is
of the wiſe, no thing differ,
Then of the fool that nothing knowes,
all is forgot for ever.
Seeing that which is at this time,
ſhall be in latter dayes
Forgot, And how as fooliſh men,
likewiſe do die the wiſe?

17 Therefore I hated life becauſe
all work under the Sun
Is grievous; yea, is vanitie,
and a vexation.
18 Yea, I did hate my labour all,
which I below did ſee,

auſe I ſhould leave it to him
that ſhould come after me.

And who by his intelligence,
can know whether he ſhall
nan be unto wiſdome given,
or one of judgement ſmall:
of my painfull labours all
he ſhall the maſter be,
that I have he ſhall command,
this als is vanitie.

Therefore thus penſive in my minde,
I went about with care,
all the labour which I tooke
to cauſe my heart deſpaire.
For on the earth there is a man,
whoſe labour ſeemes to be
wiſdome and in knowledge great
and als in equitie.

ſhall he leave it to the man
who labour'd not a white,
s alſo is a vanitie,
and a great ill of ſprite.
For of his labour what hath man
that may content his heart,
herein he hath under the Sun
ſore toil'd in every part.

23 For all his dayes are ſorrowes great
travaile and greef ſurely.
Yea his heart reſts not in the night,
this als is vanitie.
24 There is no better thing for man,
then eat drink and the good
Of his labour well to enjoy,
as from the hand of God.

25 For who among the Princes all
hath power great more then I
To eat? Or who can heerunto
more haſten by and by?
26 For God doth give unto the man,
that doth himſelf imploy
In good, he gives him wiſdome and
great knowledge with much joy.

But he to ſinners travel gives
to gather and up heap
For good men; This is vanitie,
a vexing of the ſprite.

Chap. 3.

TO every thing ſurely there is
a ſeaſon ſet to be,
And to each purpoſe is a time,
under the heav'n moſt hie.

There is a time for to be borne,
and als a time to die,
time to plant and to pluck up
things that now planted be.

There is a time also to kill,
a time to heal the slaine,
here is a time for to break downe,
a time to build againe:
A time to weep, a time to laugh
with chearfull countenance,
here is a time also to mourne,
and a time for to daunce.

A time for stones to cast away
and gather them againe,
ime to embrace, and also from
embracing to refraine.
A time to get, a time to losse,
nothing stands at a stay,
here is also a time to keep,
and time to cast away.

A time there is to make a rent,
and to sow for to seek,
time there is to keep silence,
and als a time to speak.
A time to love, a time to hate,
each time it hath its place,

A time there is for fearfull war
and als a time for peace.

9 He that doth work with greateſt paines
what is his profit ſweet,
In that wherein he labours much
with painfull toile and ſweate?
10 The travaile which GOD gives to men,
I have ſeen with mine eyes,
For ſuch is his good pleaſure ſtill
men ſo to exerciſe.

11 The LORD who in all wiſedome is
moſt excellent and prime,
Hath by his hand made beautifull
each thing in i'ts owne time.
He alſo hath the world ſet
in their heart all about,
That none of all the ſons of men,
GODS great work can find out.

12 I know there is no good in them,
but for man far from ſtrife,
With all his heart for to rejoice,
and do good in his life.
13 And that each man ſhould eat and drink,
and als enjoy the good
Of all his labours on the earth,
it is the gift of GOD.

14 Wh

4 What ever God doth, that I know
shall even for ever be,
o thing put to nor yet from it
can taken be surely.
nd God by his Almighty hand
It worketh lesse or more,
hat all men with a great respect
should still fear him before.

5 That which hath been is now; and that
which is to be hath beene,
nd God requires that which is past,
which men have heard or seene.
6 More I of judgement saw the place
that there was wickednesse,
nd that iniquitie was in
the place of righteousnesse.

7 The bad and righteous God shall judge
I said then in mine heart,
r for each purpose is a time,
and als for every worke,
I in mine heart of mens estate,
said, God might easily
hem manifest, and that they might
themselves see beasts to be.

9 For that which all the sonnes of men
befalleth, doth befall

Unto

Unto the beasts; even one thing doth
befall unto them all,
They all have one breath; as the one
so doth the other die,
Above a beast they have no place,
for all is vanitie.

20 All things below unto one place
do go as is most plaine,
All of the dust are, and also
all turne to dust againe.
21 Who knowes the sprite of man that goes
even upward to the heav'n,
And the sprit of the beasts that is
unto the earth down driv'ne?

22 Wherefore I see now that there is
no better thing for choice,
Then that a man in all his workes
should constantly rejoice.
For that is even his portion all,
alloted for to be,
And what shall be done after him
who shall bring him to see?

Chap. 4.

SO I returned in my sprite,
and did consider soone,

All the oppressions great that are
heere done under the sunne.
Behold the teares of men oppresst,
no comforter they had,
Their spoiling foes sure power had great,
but they had comfort bad.

3 Wherefore the dead I praised much,
that were already dead,
Yea more then all the living which
are yet alive indeed.
3 Yea better then both they he is
which hath yet never been.
Who the ill work done under sunne,
as yet hath never seene.

4 Againe I did consider well,
and carefully remarke,
All travaile undergone by man,
and also every worke;
For this man of his neighbour is
crossd greatly with envy,
This is vexation of the sprite
and also vanity.

5 The fool his hands folding will not
work for to winne his meat,
Therefore he pinch'd with poverty,
is forc'd his flesh to eat.

6 Much better is with quietneſſe
an handfull that is meet,
Then both hands full with travell and
vexation of the ſprite.

7 Then I returned ſpeedily
to ſee all that was done,
And I ſaw a great vanitie,
that was under the Sun.
8 Ther's one alone, and there is not
a ſecond or another;
Yea, he is ſo alone, that he
hath neither childe nor brother.

Yet ſtill he labours, and can not
for whom he labours tell,
This alſo is great vanitie,
yea, it's a ſore travell.
9 Together in ſocietie
two better are then one,
Becauſe they have a good reward
for all their labour done.

10 For if they fall the one will lift
his fellow, but much wo
To him that is alone, for when
he falls, none helps him ſo.
11 Againe if in a ſtormy time
two ſhall together ly,

Then they have heat; but how can one
be warmed by and by?

12 And if against him one prevaile,
on this he may rely
Two shall withstand; a threefold cord
men break not easily.
13 A poor and wise childe better is
then an old foolish King,
Who will no more by counsell good
admonish'd be to reigne.

14 For out of prison he doth come
to reigne in high degree,
But th'other in his kingdome borne
comes all to povertie.
15 The living which walk here below,
I did perceive indeed,
All walking with the second childe,
that shall stand is his stead.

16 Th'inconstant people have no end
of all that was before,
These that come after shall not please,
this is vexation sore.

Chap. 5.

WHen thou go'st to the house of GOD,
as children to the schooles,

Then keep thy foot, hear rather then
give ſacrifice of fooles.
For they in their great fooliſhneſſe
conſider not wiſely,
That while they do that outward work,
they do iniquity.

2 See with thy mouth thou be not raſh,
thine heart let it not be
Swift for to utter any thing,
before GODS Majeſtie.
For GOD is in the Heaven above,
and thou with little ſhew
Art upon earth, therefore let all
thy wordes be wiſe and few.

3 A dreame comes through the multitude
of carefull buſineſſe,
A fools voice is well known when he
doth many words expreſſe,
4 When unto GOD thou vow'ſt a vow,
defer it not to pay,
For he no pleaſure hath in fooles,
ſo pay without delay.

5 Not to vow it far better is,
then that thou every day
Should make fair vowes unto the LORD,
and them neglect to pay.

6 Perm

Permit not once thy mouth to cause
thy flesh for to trespasse,
or yet before the Angel say,
that it an error was.

Wherefore should God be at thy voice
provok'd thee to annoy,
nd after the work of thine hands
in wrath thee to destroy?
For in the multitude of dreames
and many words there be
number great of vanities,
but fear thou the most Hie.

If thou th'oppression of the poor
and judgement false dost see,
nd justice in a Province als,
let it no marvell be;
or he that then the higest is
higher, without delay
egardeth such things, and there be
some higher even then they.

The profit of the earth below,
moreover is for all.
he King is served by the field,
ev'n whether great or small.
o He that loves silver, silver shall
him not once satisfie,

Nor

Nor he that loveth great increaſe,
this als is vanitie.

11 When goods upon this earth increaſe
for wealth or yet for meat,
They alſo much increaſed are
who all ſuch things do eat:
And what good to their owners is
among all companies?
Thay onely have this that they may
behold them with their eyes.

12 The work-mans ſleep it is moſt ſweet,
though he eat leſſe or much,
But plenty great doth mar alwayes
the ſleep of him that's rich.
13 There is a ſore ill which I have,
perceiv'd under the ſun,
Ev'n riches for the owners kept
to their great hurt therein.

15 But theſe riches by travell ill,
do periſh in the land,
And he begets a ſon, and there
is nothing in his hand.
15 As he came from his mothers womb,
ſo without all delay,
He naked ſhall returne, nothing
he cary ſhall away.

This is a ſore ill that as he
came, even ſo ſhall he go,
hat gaine hath he that for the wind
he labour'd ſo and ſo?
All the dayes of his life alſo
he doth in darkneſſe eate,
d he much ſorrow hath and wrath
when he is griev'd and ſick.

Behold what I have ſeene; It's good
for one to drink and eat,
d take part of that GOD hath giv'n,
to be his portion meet.
This is GODS gift when of riches
man learnes to make good uſe,
d of his portion eats, and in
his labour doth rejoice.

For ſo his dayes in mirth do paſſe,
and ſeeme moſt ſhort to be,
GOD him anſwreth in the joy
of his heart chearfully.

Chap. 6.

UNder the Sun there is an ill,
which often now and then
ve ſeen common for to be,
mong the ſonnes of men.

2 A man to whom the Lord hath given
wealth, honour, and richeſſe,
So that he wants not for his ſoul,
all that he would poſſeſſe,

Yet God him not the power then gives,
to eate thereof gladly,
But ſtrangers it do eat; This is
diſeaſe and vanitie.
3 If that a man yeers many live,
and children much beget,
So that the dayes even of his yeares
be in a number great

If his ſoul be not fil'd with good,
and als not buried be,
I ſay that an untimely birth,
much better is then he.
4 For he comes in with vanitie,
and in darkneſſe departs,
And his name ſhall ſtill cov'red be
with darkneſſe in all parts.

5 Moreover he hath not the ſunne
ſeene, nor knowne any thing;
This more reſt then the other hath,
whoſe heart much greef doth wring.
6 Yea though he live a thouſand yeares,
twice told in a long ſpace.

t hath he seen no good at all;
all go unto one place.

Of poore man all the laboure great,
is for his mouth even still,
d yet his appetite most large
nothing can ever fill.
For what have wise men heere below,
then the most foolish more?
hat hath the poor that knowes to walk
the living here before;

Of the eyes better is the sight,
then wandring thoughts can be;
is of the sprite vexation is
and also vanitie.
That which hath been already nam'd
is well known man to be,
ith him he can not well contend,
that stronger is then he.

Since that there be so many things,
that vanitie increase,
at is poor man bettred thereby,
on the earth more or lesse?
For who doth know what's good for man
in this life to the end,
dayes of his vaine life which he
doth as a shadow spend.

For who can by his art or skill,
unto a man well tell
What ſhall be after him, though he
in wiſedome great excell?

Chap. 7.

A good name is more precious ſure
then ointment is alway,
And better is the day of death
then is a mans birth day.
2 Far better it is for to goe
where men do dayly mourne,
Then to reſort unto the houſe,
where men feaſt turne by turne.

For of all men that is the end
who dwell in any part,
And he that on the earth doth live,
will lay it to his heart.
3 Sorrow, then laughter better is,
for by a count'nance ſad,
The heart of man that it beholds
is much more better made.

4 The hearts of wiſe men from the houſe,
of mourning go not foorth,
But the heart of theſe that be fooles
is in the houſe of mirth.

It better is to hear rebuke,
and learne in wisemens schooles,
hen for a man at any time
to heare the song of fooles.

For as the crackling of dry thornes,
beneath pots seemes to be,
o is the laughter of the foole,
this als in vanitie.
Oppression surely maketh mad
a wise man in each part,
nd bribes and gifts do so corrupt,
that they destroy the heart.

The end of things much better is
then their beginnings be,
nd patient men be better then
the proud that looke so hie.
Beware of anger; in thy sprite,
to hast it is not best,
or in the bosome of all fooles
great anger still doth rest.

o Say not, wherefore were former dayes,
then these now better be;
or who concerning this enquires,
he doth not prudently.
If with a rich inheritance
great wisedome also be,

It's good; by it there profit is,
to them that right do see.

12 Wisedome and money a defence
are mens lives for to save,
But knowledge surely giveth life
to all them that it have.
13 Consider well the work of God,
for who by his great might
Can that which he hath crooked made,
againe make to be streight?

14 Be thou most joyfull in the day
of thy prosperitie,
But well consider in the time
of great adversitie.
God th' one against the other hath
set wisely in their kind,
Ev'n for this end that after him,
nothing vaine man should find.

15 All things that are heere under sunne
I with attentive eye
Have seene clearely even in the dayes
of my great vanitie:
There is a just man that is lost
even in his righteousnesse,
Als wicked men prolong their life,
in their great wickednesse.

16 Be not thou too too righteous,
nor yet in a vaine toy
Be overwise, why shouldest thou,
in this thy self destroy?
17 Be not als wicked overmuch,
nor yet too foolish be;
Why shouldest thou before the time,
thy self make for to die?

18 It good is that earely in time,
of this thou should'st take hold,
Yea from this to withdraw thine hand
see that thou be not bold.
For he that in the feare of God,
doth dayly on him call,
Shall have in all things successe good
and shall come foorth of all.

19 Wisedome the wise doth strengthen more
then ten men that excell
In mighty strength, which pleasantly
in cities fair do dwell.
20 For on the face of all the earth,
no man can finde or see,
A man that's just or that doth good,
or that of sin is free.

21 Als take no heede unto all wordes,
that by men spoken be,

Lest

Leſt that thou hear thy ſervant griev'd
with curſes curſing thee.
22 For often als thine owne heart knowes,
that thou in great diſtreſſe
Provoked, others curſed haſt
and that with bitterneſſe.

23 All this I have by wildome prov'd,
I ſaid alſo ſurely,
I will be wiſe grave and diſcreet,
but it was far from me.
24 That which is far from us remov'd
and deep exceedingly,
Who can by wiſdome finde it out
where ever hidde it be?

25 I did apply mine heart to know,
and to ſearch round about,
And wildome, and the reaſon of
things weighty to ſeek out,
And als of folly for to know
clearly the wickedneſſe,
Even of the fooliſhneſſe of men
and of their great madneſſe.

26 And bitter more then death I finde
the woman whoſe vaine heart
Is ſnares and nets, her hands as bands,
to catch in every part:

Who so in GOD S good favour is,
shall from her speedily
Escape most safe, but sinners shall
even by her taken be.

27 Behold, the preacher wisely saith,
this have I found anone
To weigh and finde out the account
even counting one by one.
28 Which yet my soul with diligence,
doth seek and als essay
All meanes to get it, but can not
it finde by any way.

One man among a thousand I
have found and understood,
But sure among all women kinde
not one I have found good.
29 Loe this onely well found I have,
that God without all doubt
Man hath made upright, but they have
inventions vaine sought out.

Chap. 8.

WHo is the wise man on the earth?
who hath understanding
To know th'interpretation good,
of any doubtfull thing?

A mans wiſdome doth make his face
moſt gloriouſly to ſhine,
And of his face the boldneſſe ſhall
unto a change incline.

2 To keep the Kings commandments all,
I now do counſell thee,
And that becauſe of the great oath,
which ſhould obſerved be.
3 Goe not with ſpeed out of his ſight,
from every ill thing ceaſe,
For he doth whatſoever things
his minde content and pleaſe.

4 Where the word of a great King is,
might is there to affray;
What doſt thou now in this or that
Who dar unto him ſay?
5 Who ſo keeps the commandment faſt,
ſhall ſurely feel no ill,
A wiſe mans heart the judgement and
the time diſcerneth well.

6 Becauſe the time and judgement als
by man not by and by
Obſerved are; therefore on him
comes a great miſery.
7 For for to know the things to come,
he doth not ſo excell

In wisdome great, when it shall be
who among men can tell?

8 There is no man that any strength
hath to retaine the breath,
He likewise hath no power at all
when comes the day of death.
Of weapons there no casting is,
or in that war discharge,
Nor yet ill men shall wickednesse
at any time enlarge.

9 This have I seene under the Sun,
and clearly understood,
Some time a man ov'r others rules
against his proper good.
10 Such a great man I have well seene
with great pompe laide in grave,
So taken he was from his seat,
forgotten like a slave.

11 Because God wrath not executs
'gainst wicked speedily,
Therefore mens hearts are fully set,
to do most wickedly.
12 Though hundred times a sinner sin,
and death him still forbeare,
Yet sure it shall be well with them
who God do truely feare.

13 But

13 But wicked men shall not be so,
nor shall prolong their dayes
Which as a shadow are; because
they feare not GOD alwayes.
14 There is upon the earth below,
done a great vanitie,
Unto just men it happens as
to these that wicked be.

Againe there be most wicked men,
to whom befals surely,
According as to righteous folk,
this als is vanitie.
16 Then mirth I did commend because
mans cheef thing under sunne,
Is to eate, drink, with merrinesse,
untill this life be done.

For of his labour that with him,
shall all his dayes abide,
Which GOD upon him doth bestow
under the Heav'ns most wide.
16 When I did wisedome seek to know,
and things on earth to see,
There were who neither day nor night,
did sleep once with their eye.

17 Then I beheld the work of GOD,
that no man by his minde,

The worke that is done under sunne
can clearely all out find.

Chap. 9.

FOR all this I well in mine heart
considered to declare,
That righteous and wise with their workes
in GODS hand surely were.
No man upon the earth below,
doth either lesse or more
Know love or hatred by all that,
which is heere him before.

2 All things alike do come to all
there is one event sure,
Both to the good and to the cleane
and to him that's impure.
To him that sacrificeth als
in fervent zeal most hote,
And likewise to him that profane
als sacrificeth not,

As is the good of godly life,
so is the sinner both,
And he that sweareth most profane,
as he that feares an oath.
3 This is an ill all things among,
though they be great or small.

Under

Under the Sun, even that there is
one event unto all.

Yea, als the hearts of ſonnes of men
are full of ill indeed,
They live in madneſſe, after that
they go unto the dead.
4 For unto him that liveth heere
there is hope more or leſſe,
For better far a living dog
then a dead Lion is.

5 The living know that they ſhall die
but dead both great and ſmall
Know nothing, they have no reward
they are forgotten all.
6 Their love, hatred and envie als
is periſh'd quite away,
Of all that's done under the ſunne,
no portion more have they.

7 Now go and eate thy bread with joy
and with a merrie heart.
Als drink thy wine, for God thy workes
accepteth in good part.
8 Let all thy garments which thou weares
be alwayes white and cleane,
Let not thy head at any time
lake ointment that hath beene.

9 With

With thy deare wife see all thy dayes
thou live most joyfully,
For that thy portion in this life
is most assuredly.
10 What thing thine hand shall find to do,
it do with all thy might,
For neither work nor wisdome is
in graves all void of light.

11 I did returne and saw below,
the sonnes of men among,
That to the swift is not the race,
nor battells to the strong,
Nor bread nor riches nor favour,
unto wise men of skill.
But time and chance unto them all
do happen ever still:

12 For man also most ignorant,
knowes not his time that's set
As fishes all, that taken are
in a deceitfull net,
And as birds that are caught in snares,
so are the sons of men
Snar'd in an ill time when it falls
most quickly upon them.

13 This wisedome worthy of respect
have I seene with mine eye,

Under the Sun, ſuch was its worth,
it ſeemed great to me.
14 A little city with few men
there was, and againſt it
A great King came and it beſieg'd,
and built his bulwarks great.

15 There was in it a poor man found,
who by his wiſdome great
Did ſave the city, yet no man
remembred him a white.
16 Then ſaid I wiſdome better is
then ſtrength; nevertheleſſe
The poor mans wiſdome is deſpiſde,
and his wordes more or leſſe.

17 In quiet wiſe mens wordes are heard
as in moſt learned ſchooles,
More then the cry of him that rules
among the lofty fooles.
18 Then warriours weapons better is
wiſdome that bringeth joy,
But one ſinner that wicked is,
much good will ſoone deſtroy.

Chap. 10.

DEad flies do cauſe the ointment beſt
of Apothecarie,

To send foorth even a savour vile
stinking most filthilie,
So doth a little foly als,
most shamefully disgrace.
Him that for wisdome and honour
among men hath a place.

As the right hands of any men
to worke most nimble be
So is the wise mans heart, but hearts
of fooles like left hands be.
Yea also when he that's a foole,
walkes by the way anone,
His wisdome failes that hee's a fool,
he saith to every one.

If the sprite of the Ruler great
shall rise up against thee,
Leave not thy place, for yeelding doth
offences pacifie.
There is an ill under the sun
which I have seene indeed,
As an errour which surely from
the Ruler doth proceed.

Foly is set in dignity,
which is a great disgrace,
While these who truly able are
do sit in a low place.

7 I have on horſes ſervants ſeene,
and after I anone
Have Princes ſeene as ſervants baſe
walking the earth upon.

8 He that for others digs a pit,
ſhall ſurely in it fall,
And who ſo breaketh down an hedge,
a ſerpent bite him ſhall,
9 Who ſo removeth ſtones, ſhall be
hurt therewith by and by;
And he that cleaveth wood, ſhall be
endangered thereby.

10 If that yron be blunt and he
do not the edge well whet,
Then muſt he quick put to more ſtrength;
but wiſdome muſt direct.
11 Except the ſerpent venemous
by charmes inchanted be
Sure bite he will, a babler vaine
no better is then he.

12 Of a good wiſe mans mouth the wordes
are gracious; but the lip
Of one that is a babling fool,
himſelf will ſwallow up.
13 While he begins to ſpeak, his wordes
are but meere fooliſhneſſe,

Likewise the end of his discourse
is nothing but madnesse.

14 A fool is fill'd with wordes, no man
can well tell what shall be,
And what then shall be after him,
Who can him tell surelie?
15 Fooles do themselves with labour great
even weary every day,
Because they do not know so much
as the broad cities way.

16 Woe unto thee, O wretched land
when childish is thy king,
And thy Princes as gluttons eat
early in the morning.
17 Blest art thou land when thy King is
come of a noble race,
And thy Princes eat soberly,
for strength not drunkennesse.

18 By slothfulnesse the building all
most quickly doth decay,
And through great idlenesse the house
it droppeth through alway.
19 A feast sure is for laughter made,
and wine makes merry men,
But money answ'reth constantly
all things both now and then.

20 See that the King that rules the land
thou curſe not in thy thought,
And likewiſe curſe thou not the rich
to thy bedchamber brought:
For a bird of the aire the voice,
ſhall cary by and by.
That which hath wings the matter ſhall
tell even as it doth ly.

Chap. 11.

UPon the waters caſt thy bread,
and ſpare it not alwayes,
For thou ſhalt ſure it finde againe,
though after many dayes.
2 To ſeven or eight a portion give
and that moſt liberally,
For thou know'ſt not what hindrance ſoone
upon the earth may be.

3 If that the clouds of heaven above
be filled well with raine,
They for the fruits upon the earth
emptie themſelves againe.
If towards ſouth, or yet the north,
at laſt ſhall fall the tree,
In the ſame place where it doth fall,
there alſo ſhall it be.

4 He that too ſtrict obſerv's the wind,
ſhall not well ſow his ſeed,
He that too ſtrict regards the clouds,
ſhall ſheaves not reape with ſpeed.
5 The ſprites way thou know'ſt not, nor how
bones in the womb do grow,
Even ſo thou not the workes of God
who maketh all, doſt know.

9 When it's morning then ſow thy ſeed,
upon thy labour'd land,
And in the evening time alſo
with hold thou not thine hand.
For whether this ſhall proſper well
or that, not underſtood
It is by any, who can tell
if both alike be good?

7 Truely the light is ſweet and als,
a pleaſant thing it ſeemes,
Unto the eyes for to behold
the ſunnes faire gliſtring beames:
8 But if a man live many yeeres,
and in them more or leſſe
Rejoice, let him remember well
the dayes of great darkneſſe;

For they unpleaſant ſurely ſhall
in a great number be,

All

All that which comes under the sun
is very vanitie.
9 O young man in thy youth rejoice,
and let thy heart thee please,
Walk in the wayes of thy heart, and
in the sight of thine eyes.

But know thou this assuredly
that even for every thing,
God in his justice thee at last
will into judgement bring.
10 Therefore all sorrow from thy heart
see thou remove quicklie,
Put ill away, for childhood and
youth are but vanitie.

Chap. 12.

THy Creator remember well,
in youth while the ill day
Is not come, nor the yeares draw nigh
when thou shall surely say,
In all such things under the sun,
no pleasure I at all
Have in my heart, I loth such things
yea whether great or small.

2 While the Sun, light, or yet the Moone,
or the starres in their traine,

Be not darkned nor yet the clouds
returne after the raine,
3 In the day when the keepers of
the houſe as in palſie
Shall tremble, and the ſtrong men ſhall
themſelves bow faintingly.

The grinders then ſhall ceaſe to be,
as mouldred all away,
And theſe that out at windowes looke
als dark'ned be alway.
4 And in the ſtreetes the doores ſhall be
ſhut when the grinding ſound
Is low, he at the chirp of birds
ſhall riſe from ſleep unſound.

His ſprits alſo ſhall be ſo dull,
that he ſhall nothing know,
The daughters all of muſick then,
ſhall be brought very low.
5 Of high things they ſhall be afraid,
and feares als in the way
Shall be, and als the Almond tree
ſhall flouriſh white alway.

Deſire ſhall faile, a graſhopper
a burden ſhall be ſo,
Becauſe man dies, the mourners then
about the ſtreetes doe go.

6 Before

6 Before als that the ſilver cord
be looſed at the length,
Or that the golden bowle at laſt
be broken with its ſtrength.

Or that the pitcher broken be,
even at the maine fountaine:
Or yet that broken be the wheele
that's hard by the ciſterne.

7 Then ſhall the duſt returne to earth,
as it was moſt vile duſt,
Then ſhall the ſprite returne to God
who gave it at the firſt.

8 Even vanitie of vanities,
the Preacher well doth call
The things that are on earth below,
yea vanitie is all.

9 Becauſe the Preacher wiſe was, he
did teach the people ſtill,
Yea he gave good heed, and ſought out
wiſe Proverbes with great skill.

10 The Preacher ſought to find out wordes
acceptable to heare,
What written was it was upright,
words to the truth moſt neere.

11 Wiſe words are like to goads and nailes,
by preachers faſtned well,

Whi

Which from one ſhepheard are all given
who doth the ſame reveale.

12 By theſe my ſon admoniſh'd be,
of makeing bookes no end
There is; much ſtudy als the fleſh
with wearineſſe doth ſpend:
13 Let us now heare the end of all
feare God, and as thou can
His precepts keep, for ſure this is
the duety all of man.

14 For God in judgement every work
moſt clearly ſhall reveale,
With every ſecret thing alſo
yea whether good or ill.

The Uſe.

LET Men heere learne where all may clearly ſee
Vnder the Welkin *all but vanitie:*
Heer tears in eyes, and fears in heart as houſe
With many ſorrows have their Rendevouz:
Of earthly things the vaſt confuſed crowd
Is now or then all cov'red with a clowd;
Though men on Thrones advanced have their
Seat, *alls*

All's nought except they be as Good as Great
Loke not to see beneath the Firmament.
A state of life that heer gives full content;
A dying still is in poor queasie man,
His life at longest is but like a span:
It like a Post doth passe even in a streame,
And is anone forgotten like a dreame;
Gods holy Law is only pure and plain,
In life and death Christ is our only gaine:
Let us heer learn in time to turn our back,
On vanitie, and quickly it forsake:
With bended knees and als with broken hearts
Let us be carefull that we in all parts
May fear the Lord, and dayly on him call
For this to do, it is the end of all.
All other thoughts are surely vile and vaine
A brood most base even of a burly braine:
Who so profane this earthly glory seeks,
Shall losse his life among such crooked creeks:
O happy he who hating vanitie,
Doth rest content Gods pensioner to be:
Not careing for the leeks and garlick fell,
Th'Egyptian hotch potch which Gods Israel
Preferr'd to Man their whilom-Angels food,

Admit

dmir'd at first but well not understood
hile it most sweet like Coriander round,
like hoare frost did ly upon the ground:
heav'n above is onely rest, below
he Trump of war doth still Tantara blow.
reat troops of ills as long as we are heere,
ill vex us still betweene both faith and feare;
t O when this our dismall time is past,
all the godly joy shall come at last:
et us therefore returne to God with speede
rom vanities, and see that we take heede,
seeke the best part, that we by his grace,
ke crawling Ivie may the Lord embrace;
et this our care be in these latter times,
rofession bare serves but to cloake our crimes.

THE

THE HOLY SONGS OF THE OLD AND NEW TESTAMENT:

Dedicated to the Royall Lady *Mary*, his Majesties Elder *Daughter*, *Princesse* of ORANGE.

By *M.* Zacharie Boyd.

Printed at *Glasgow* by *George Anderson*, 1645.

To the Reader.

I As yet have known none that in poe
hath turned all the ſongs of Scripture
except *Theodore Beze*, who hath don
it very acurately in the French tongue;
the *Song of Songs*, and the *Songs of Mo*
Deborah, *Hannah*, *Ezekiah*, *Mary*, *Simeo*
and *Zechariah* and divers others, be ſo he
venly as all may ſee; it were to be wiſh
that in the Church they had place to be ſu
with the Pſalmes of David, unto the whi
they are not inferiour.

TO THE MOST ROYALL LADY MARY,

His Majesties Elder Daughter *Princesse of* ORANGE.

MADAME,

IT *was the saying of a* KING, a mans gift maketh roome for him before the great; *If there were no other way but by gifts, I should come behind and not before; how ever it be, as* S. Peter *said to the creeple at the Temple gate called Beautifull,* Such as I have I give, *yea; and that with* a willing minde. PROV. 18. 16. Act. 3. 6

In

In dayes of mourning, we must
forget our spirituall mirth; Chr
1 Thes. *precept is that we* rejoice ever mo
5. 16. *Women more then men are incli*
to singing, as daylie practise d
shew; when David returned fr
the slaughter of the Philistine, it
said, that the women came out
1 Sam. all the cities of Israel singing, a
18. 7. hath slaine his thousands, and D
vid his ten thousands; *no meni*
is made of men singers.

If your Highnesse *desire spiritua*
recreations in holy songs, I ha
heere tuned the Song *of* Songs *in t*
first place, and not without reason,
being so called by excellencie: T
it are subjoined the other cheefe son
contained in the Old and New Testa
ment, as they ly in order: The Apost
S. James hath given this precept,
Jam. 5. any merry? Let him sing: S. Pa
13. *ordaines that we* sing with grace
Col. 3. our hearts to the Lord; *In anot*
16. *place, he willeth that we be filled wi*
th

the ſpirit, and that wee ſpeake to our ſelves in Pſalmes, and Hymnes, and Spirituall Songs, makeing melodie in our heart to the Lord. EPHES. 5. 19.

The Lord grant your Highneſſe *ſuch happineſſe, that yee may have many joyfull dayes* to awake your glory, *that yee may chearfully ſing the praiſes of the* LORD.

Your Highneſſe moſt
humble ſervant,
Mr.
Zachary Boyd.

From *Glaſgow* the
20 of *March*,
1645.

THE GARDEN OF ZION.

The Song of *Songs.*

A Prayer.

O *Great* Jovah, *who art the Prince of m*
Renew thy grace for to encheere my pa
To praise thy name, good matter now endi
Make me thy Scribe this love Song for
write
A Song *of* Songs, *Let not thy vertue fa*
To stirre me up to be thy Nightingale,
That now and then in my most busie dayes,
With streins unwonted in sweet sugred lay

I may expresse some of that sacred Love,
That thee to take the Church for spouse did move,
To wooe her with such wordes of heavenly art,
That would even melt the hardest marble heart.
While I this love Song put in Poesie,
Make thou my heart to fall in love with thee:
Let us not once with badry songs defile
Our lips, like these who to their vomite vile
Do dayly turne; O make us now afresh,
To hate the garment spotted with the flesh:
That I this Song of Songs may sweetly sing,
Make me to sip of thy immortall spring,
That Christ, who did both hell and death destroy,
May still the Antheme be of all my joy.

THE SONG OF SONGS, Which is *Solomons*.

CHAP. I.

The Church speaketh to Christ.

LET him me with the Kisses kiss
of his mouth most divine,
For thy great love most con-
tainlie
far better is then wine.

3 Because of thy good ointments smell,
as ointment most sweetly
Thy name is powred foorth, therefore
the Virgins do love thee,

4 O draw me with the cords of love,
we after thee will run;

The King he hath brought me unto
the chambers of his Inne.
We will be glade and als rejoice
in thee, and also we,
Thee will remember more then wine,
the upright all love thee.

5 Though I be black I comely am,
O Daughters of Salem,
As tents of Kedar, and as the
curtaines of Solomon.
6 Look not on me because that I
most blackish seeme to be,
Because the Sun hath with his beames
long looked upon me.

My Mothers children angry were
with me, they keeper made
Me of their vineyards, but I not
did keep mine owne vineyard.
7 O thou whom my soul dearly loves,
I pray thee tell me soone
Where thou dost feed, and where thou makst
thy flock to rest at noone.

For why should I be any way
as one that turnes aside,
By flocks of thy companions all
where ever they abide?

Christ

CHRIST.

8 O faireſt One, if thou not know,
foorth by the footſteps go
Of thy flock, feed thy kids beſide
the ſheepheards tents alſo.
9 I have compared thee my Love
unto a companie
Of horſes in Pharos charets,
which ſtrong and luſtie be.

10 Thy cheekes are comely all with rowes
of jewels manifold,
Thy neck richly adorned is
with fineſt chaines of gold.
11 I and my Father will thee make
of fine gold borders good,
We alſo thee richly adorne
will with the ſilver ſtude.

The Church.

12 While the King who in Majeſtie
moſt highly doth excell
At table ſits, my ſpiknard then
ſends foorth thereof the ſmell.
13 My welbeloved is of myrrhe
a bundle unto me;
All the night long bet wixt my breaſts
with pleaſure lie ſhall he,

14 My deare beloved is alwayes
most excellent to me,
As clusters of Champhire are in
vineyards of Engedi.

CHRIST.

15 Behold thou art most faire my Love,
even with most rare beauties:
Thou art I say exceeding faire,
and hast pure chast Doves eyes.

The Church.

16 Behold thou my beloved deare,
art faire and still hast beene,
Yea, pleasant above others all,
our bed is also greene.
17 The glorious beames of all our house
are of the Cedar trees,
And of the pure and polish'd firre
are made our galleries.

Chap. 2.

CHRIST.

I Am the most sweet smelling Rose,
that growes on Sharon field,
And als the rarest Lillie which
the fattest valleyes yeeld.

2 As among pricking thornes and briers
appeares the lillie rare,
So is among the daughters all,
my love perfectly faire.

The Church.

3 As th' Apple tree, among the trees
of the wood thick and throng,
So likewise my beloved is
the sonnes of men among.
4 Under his shadow I sat downe
with great delight in hast,
And his fruit which most pleasant is
was sweet unto my taste.

4 He brought me to the banket house,
his sprit so did me move,
His banner that was over me,
was altogether love.
5 O stay me me now, with flagons and
with apples that are sweet
Me comfort, for I surely am
of love exceeding sick.

6 His left hand in a loving way,
is fast under my head,
And his right hand embraceth me
most lovingly indeed.

7 By Roes and Hindes, O Salems maids,
I charge you that ye ceaſe,
Either to ſtirre or yet awake
my love untill he pleaſe.

8 Behold my dear beloveds voice,
he comes moſt ſpeedilie,
Upon the mountaines leaping and
skipping on hills moſt hie,
9 Hee's like a Roe or a young Hart,
he ſtands behind our wall,
He looketh foorth and ſhewes himſelf
ev'n through the latteſſe all.

10 My Welbeloved ſaid to me,
rize up without delay,
My love and als my faire one now
make haſt and come away.
11 For lo paſt is the winter all
with its moſt ſtormy blaſt.
The raine alſo which ſpoiles the wayes
is over gone, and paſt.

12 The flowres on earth do now appeare,
the birds do ſweetly ſing,
The Turtle in our land is heard,
as in a pleaſant ſpring.
13 The fig-tree her green figs puts foorth
Vines tender grapes alway.

Moſt ſweetly ſmell, Ariſe my love
my faire One come away

14 O my deare Dove, that art now hide
in the cliſts of the rock,
Even in the ſecret places of
the ſtaires where thou doſt lurke.
Let me now ſee thy countenance,
and let me thy voice heare,
For ſweete is thy voice, and alſo
thy countenance is cleare.

15 Take us the foxes, yea take als
foxes that little be,
That ſpoile the vines, for tender grapes
our vines have as yee ſee.
16 My Welbeloved ſure is mine,
and I am his indeed,
Among the lillies ſmelling ſweet
he pleaſantly doth feed.

17 Untill day break and ſhadowes paſſe,
turne my belov'd and be
Thou like a Roe, or a yo ng Hart
on Bethers mountaines hie.

Chap. 3.

BY night on my bed carfully
I ſought with all my minde

Him whom my ſoul loves; I ſought him
but I him could not finde.
2 I will now riſe and go about
in ſtreets of the city,
And in the broad wayes will him ſeeke
whom my ſoul loves dearly.

I ſought him very carefully
and that with all my minde,
But though I ſought him night and day,
yet could I not him finde.
3 The watchmen that ſtill go about
the city, then found me,
To whom I ſaid, Have ye him found
whom my ſoule loves dearly?

4 It but a little was that I
from them did paſſe away,
But I him whom my ſoul doth love
did finde without delay;
I held him, and would not him let
go till, I quickly had
Him to the houſe, and chambers brought
of her that me conceiv'd.

5 I charge you Salems daughters by
Roes and Hinds, that you ceaſe
Either to ſtir or yet awake
my Love untill he pleaſe.

6 Who's this that like pillars of ſmoke,
comes out of wilderneſſe
Perfum'd with frankincenſe and myrrhe,
and merchants powders alſ?

7 Behold his bed which far above
doth Solomons excell,
About it of moſt valiant men
are threeſcore of Iſra'l.
8 Expert in war they all do hold
ſwords in their hands moſt bright,
Each man his ſword upon his thigh,
becauſe of fear by night.

9 King Solomon in his great pomp
himſelf did make a bed,
A charet which of Lebanon
was of the choiceſt wood.
10 Its pillars were of ſilver, and
its bottome was of gold,
The covering was of purple fine,
moſt rich for to behold.

The midſt there of moſt glorioufly,
well paved was with love,
For the fair daughters of Salem
as it them did behove.
11 Go foorth with admiration great
ye daughters of Zion,

And with respect and reverence
behold King Solomon.

With crown wherewith his mother crown'd
in his espoutals day,
And in the day his heart was fill'd
with gladnesse great and joy.

Chap. 4.

CHRIST.

BEhold my love thou art most faire,
most fair is all thy skin,
The pure and chast eyes of the Dove
thou hast thy lockes within;
Thy haire thy outward ornament
doth shine and glister clear
Even like a flock of goats that from
mount Gilead do appeare.

2 Thy teeth are like a flock of sheep,
that are even shorne perfite,
As when they from the washing come
they are both cleane and white:
Each one of them most fertile is
and bear twins in a throng,
Not one that is of all the flock
is barren them among.

3 Thy pleaſant lips are alwayes like
unto a ſcarlet threed,
And when thou ſpeak'ſt then all thy ſpeach
is comely ſtill indeed:
Thy temples als within thy lockes
do bluſh ſo modeſtly,
That of Pomegranates they a peece
moſt ſurely ſeeme to be.

4 Thy neck is like King Davids tower
built for an armory,
Wherein a thouſand bucklers hang,
and ſhields of men mightie.
5 Thy two breaſts full of dainty food
are like two Roes indeed
Young that are twinnes, which well among
the pleaſant lillies feed.

6 Untill the day moſt clearly break
and ſhaddowes flee from hence,
I'll get me to the mounts of myrrhe,
and hills of frankincenſe.
7 My Church, my Love, thou art all faire,
and ſo thou ſeemes to me,
Thou art ſo waſhen and made cleane,
there is no ſpot in thee.

8 My ſpouſe with me from *Lebanon*,
from *Lebanon* with me

Come, looke from tops of *Amana*,
Shemir and *Hermon* hie;
Come from thy perlecutors all,
even from the Lions dennes,
And alſo from the Leopards
that haunt the high mountaines.

9 My ſiſter ſpouſe my heart thou haſt
raviſh'd; thou haſt my heart
With one of thine eyes raviſh'd, with
one chaine upon thy neck.
10 How faire's thy Love my Siſter Spouſe!
how better much then wine!
And the ſmell of thine ointments ſweet
then ſpices good and fine.

11 Thy lips my ſpouſe as th' hony comb
drop, hony milk alone
Under thy tongue, thy garments ſmell
moſt ſweet as Lebanon.
12 My ſiſter ſpouſe a Garden is,
which is incloſed well,
A ſpring ſhut up, a fountaine als
whereon is ſet a ſeale.

13 Thy pleaſant plants an orchard are
of Pomegranats moſt faire,
With pleaſant fruits the Champhire ſweete,
with ſpiknard that is rare.

14 Spiknard,

14 Spiknard, Saffron, and Calamus,
and Cinamon, and tree
Of frankincens, Myrrhe, Aloes,
with spices cheefe that be.

15 A fountaine for to water well
the gardens all anone,
A well of living waters and
faire streemes from Lebanon.

The Church.

19 O Norrh wind quickly now awake,
and come thou South about,
Upon my Garden blow that so
its spices may flow out.
Let my beloved come at last,
into his Garden sweet,
That he there even most chearfully
his pleasant fruites may eat.

Chap 5.

CHRIST.

I Am into my Garden come
my Spouse and Sister wise,
I gathered have my pleasant Myrrhe,
with my delicious spice;

eaten have my hony comb,
and drunk milk, wine, gladly;
low eat O friends, drink, O belov'd,
yea drink aboundantly.

The Church.

I sleep securely, but my heart
doth wake both night and day,
is the voice of my Belov'd
which knocking thus doth say,
y Sister, Love, Dove, undefild,
now open to me right,
or my head and locks filled are
with dew drops of the night.

I have put off my coat, how shall
I put it on a while,
washed also have my feet,
how shall I them defile?
My Welbelov'd put in his hand
by the hole of the door,
nd for the love of him were then
my bowels moved sore.

I rose at last to open to
my Welbeloved one,
nd then my hands most fragrantly,
did drop with myrrhe anone:

My fingers with ſweet ſmelling myrrhe
alſo did richly drop,
Which in aboundance fell upon
the handles of the lock.

6 To my Belov'd I op'ned then,
but my Belov'd anone
Withdrawen himſelf had far away,
and from the door was gone:
My ſoul fail'd when he ſpake, I him
ſought, but I not ſurely
Could finde him, when I call'd he gave
no anſwere unto me.

7 The watchmen that did go about
the city, there me found,
They ſmot me moſt deſpightfully,
and did me deeply wound:
Theſe who did keep the walls thereof
by night and als by day,
From me with great deſpight and rage
my vaile ſoone tooke away.

8 I charge you daughters of Salem
if my Belov'd yee finde,
That yee him tell, that of his love
I am ſore ſick in minde.

Strangi

Strangers enquiring for CHRIST.

9 O faireſt among women, what
is thy Beloved more,
What is he more then others are
that thou doſt charge ſo ſore?

The Church.

10 Both white, and rudy, my Belov'd
is, as I underſtand,
He beautifull the cheefeſt is
even among ten thouſand;
11 His head is as the fineſt gold,
his lockes they buſhy are,
And alſo black even like a Ray'n
his youth-head to declare;

12 His eyes are as the eyes of Doves
that by the rivers ſit,
Well waſhed with the whiteſt milk
and alſo fitly ſet;
13 His cheekes are as the ſpices bed,
as ſweet flowres that excell,
His lips like Lillies droping ſweete
of pleaſant myrrhe do ſmell.

14 His hands as goldrings are ſet with
the Berill richly made,

His belly as bright yvory is
with Saphires overlaid.
15 His legs as Marble pillars are
on golden ſockets ſet,
His count'nance is as Lebanon,
as Cedars high and great.

16 Moſt ſweete his mouth is, yea he is
moſt lovely altogether,
This my Belov'd and this my friend
is, O thou Salems Daughter.

Chap. 6.

Strangers enquiring for CHRIST.

WHether is thy Beloved gone
of all women moſt faire?
Or whether is he turn'd that we
may ſeeke him, now declare?

The Church.

2 Into his garden my Belov'd
gone downe is, for to eat
In gardens faire, to the ſpice beds,
to gather lillies ſweet.

3 My Welbeloveds I am all
and my Belov'd moſt rare:

Is also mine; he feedes among
the lillies white and faire.

CHRIST.

Most beautifull my Love thou art
as Tirzah, and comely
As Salem, and most dreadfull as
with banners an army.

From me thine eyes now turne away,
for they me overcome,
Thy haire is as a flock of goats
that from fair Gilead come.
Thy teeth are as a flock of sheep
which go from washing throng;
Each one beares twins, and there is not
one barren them among.

Thy temples als within thy lockes
do bluth so modestlie,
That of Pomgranates they a peece
most surely seeme to be.
Though threescore of fair Queens there be,
and Concubines fourscore,
And virgins als them to attend,
yea without number more.

My Doue my undefiled is
but one, She the most rare,

Her

Her mothers onely One, and cheef
choice of her that her bare.
The daughters of the land her saw
and bleſſd her heartily;
Yea, the Queenes and the Concubines
they praiſed her highly.

10 Who is ſhe that as morne lookes foorth,
faire as the Moone and clear
Even as the Sun, and Armies as
that dreadfull banners bear.
11 To the Nutgarden I went down,
the valley fruits right good
To ſee, to ſee als if the Vine
and Pomegranates did bud.

12 Or ev'r I was aware, my ſoul
with love to thee all preſt,
Like Charets of Aminadab,
made me to make great haſt.
13 Returne, returne, O Shulamite,
returne, returne to me,
That we with great gladneſſe of heart,
may looke now upon thee.

What will yee in the Shulamite
with great contentment ſee?
Even ſuch a ſight as if it were
two Armies companie.

Chap. 7.

O Princes daughter how pleasant
with shooes thy feet now are,
The joints of thy thighs jewels seeme
wrought by some workman rare.
2 Thy navell like round goblets is
which want not liquor sweet,
Thy belly as with lillies set,
is like a heap of wheat.

3 Thy two breasts the two Testaments,
which all thy children feed,
Most pleasant are like two young Roes,
which comely are indeed,
4 Thy stately neck is as a tower
of whitest yvorie,
Like fishpooles in Heshbon thine eyes,
that by Bathrabbim be.

Thy nose is comely as the tower
of Libanus most rare,
Which toward Damascus doth looke
in stately forme and faire.
6 Thine head on thee is Carmell like,
als of thine head the hair
Is purple like, the King is held
in galleries most rare.

How fair and beautifull my Church,
how pleasant to my sight

Art thou to me alwayes, O Love
for pleasure and delight!
7 This thy most goodly stature is
like unto a Palme tree,
And thy breasts like two clusters of
Grapes that well filled be.

8 I said, I unto the Palme tree
to go up will be bold,
I will of the fair boughs thereof
with all my force take hold.
Now also shall thy breasts all be
as clusters of the vine,
And of thy nose the pleasant smell
like apples good and fine.

9 And like best wine thy mouths roofe is
for my belov'd sweetly,
That goes down causing sleepers lips
to speak most graciously.

The Church.

10 I surely my beloveds am
whom I love tenderlie,
And his desire though not deserv'd,
is alwayes towards me.
11 Come my beloved Saviour now,
let us together go
Foorth to the fields; in villages
let us now lodge also.

2 Let us get up with diligence
to the vineyard early,
et us now ſee if that the vine
doth flouriſh pleaſantly.
Whether the tender grapes appear,
and the Pomegranates bud,
There will I ſurely give my loves
to thee both fair and good.

3 The mandrakes ſmell, and at our gates
all pleaſant fruits now be,
Both new and old, which I laid up,
O my belov'd for thee.

Chap. 8.

The believing Jewes.

O That thou my bleſt Saviour now
wert as my brother neer,
hat ſucked hath the breaſts of her
who is my mother dear!
hen I ſhould finde thee heere without,
I would with gladneſſe thee
oſt loving Kiſſe, even ſo that I
ſhould not deſpiſed be.

I would thee lead with all my heart,
and foorth I would bring thee,

Into my loving mothers house;
thereto instructed be.
I gladly would thee cause to drink
of my well spiced wine,
And of the fair Pomegranates juice,
which pleasant is and fine.

3 Under my head in lovely wayes
his left hand laid should be,
And his right hand most tenderly,
likewise embrace should me.
4 O daughters of Jerusalem,
I charge you that ye cease;
To stir up or awake my Love,
and that untill he please.

CHRIST.

5 Who is this from the wilderness,
that comes up by and by,
And thus on her Beloved doth
ev'n leaning still rely?
It is my Church I thee did raise
up from the Apple tree,
Thy mother there thee did bring foorth,
she brought foorth that bare thee.

The beleeving Jewes

Me as a ſeale ſet on thy heart,
and on thine arme ſet me,
or love as death, and as the grave
moſt ſtrong is jealouſie.
ven burning coales of hoteſt fire
are the coales of the ſame,
Vhich kindled have a vehement
and a moſt piercing flame.

True love can not be quench'd at all,
by waters flowing downe,
or yet can floods of troubles great
by any force it drowne.
any largely of his houſe
would give the ſubſtance all
utterly contemned ſhould
be both by great and ſmall.

We have a little ſiſter which
no breaſts hath leſſe or more,
Vhat ſhall we do even in the day
ſhe ſhall be ſpoken for?

CHRIST.

If ſhe continue firme and faſt,
like to a mighty wall,

A silver Palace build on her
we altogether shall:
And if she be even as a door
to give eare to my words,
We will most safely her inclose
with finest Cedar boards.

The beleeving Jewes.

10 I am a wall, my breasts also
like towers are on the ground,
Then was I in his eyes as one
that had his favour found.

CHRIST.

11 At Baal-Hamon a vineyard
king Solomon had set,
The vineyard unto keepers he
for profite then had let:
Each one of these his servants for
the sweet fruit of the vine,
A thousand pieces was to bring
of silver good and fine.

12 My vineyards fruits are all for me,
but thou O Solomon
Must have a thousand, and the rest
the farmers live upon.

Thou that in Gardens dwelleſt faire
and liveſt in Gods feare,
mpanions hearken to thy voice,
cauſe me it als to heare.

The Church.

kehaſte my Welbelov'd, and be
thou like unto a Roe,
to young Harts, that on the mounts
of ſpices quickly go.

THE SONG OF MOSES AT THE RED SEA:

After GOD had drowned *Pharao and his whole hoaſt.*

EXOD. 15. verſ. 1.

Will now ſing unto the LORD,
for he hath glorioufly
Triumph'd, he horſe and rider als
hath throwen into the Sea.
The LORD he is my ſtrength and ſong,
and my ſalvation ſure,

An

An habitation I for him
most gladly will prepare.

My fathers GOD, he still hath been
and that in every part;
I him therefore will now exalt,
and that with all my heart.

3 The Lord who hath a mighty arme
is as a man of war,
The Lord most surely is his name,
well known both neer and far.

4 He Pharos charets and his hoast
hath cast into the Sea,
In the red Sea, even drowned all
his chosen Captaines be.

5 With frothy deepths GOD cov'red them,
this work he did alone,
Into the bottome they did sink,
even as a heavy stone.

6 Thy right hand is become, O LORD,
most glorious in great power,
Thine arme and thy right hand, thy foes,
have dasht even all to powder.

7 Thou hast thy foes all overthrown
in great excellencie,
Thy wrath thou sent'st foorth, which consum'd
them as the stubble dry.

And with the blaſt of thy noſtrils
the waters gath'red there,
e floods ſtood upright as an heap,
the deepths congealed were.
Th enemy ſaid, I will purſue,
them will I overtake,
will divide the ſpoile my luſt
upon them will I wreak.

n my wrath moſt fierce will draw
my ſword them to annoy,
y mightie hand with fearfull plagues,
ſhall ſurely them deſtroy.
Thou didſt blow with thy boiſtrous wind,
the ſea them covr'd indeed,
ey in the mighty waters all
ſank downe as heavy lead.

Who's like thee LORD among the gods?
who's glorious like to thee
holineſſe, and fearefull praiſe,
and wonders done by thee?
Thou in thy fierce wrath ſtretchedſt out
thy right hand with great ſtrength,
e earth opning her mouth did then
all ſwallow up at length.

Thou in thy mercy haſt led foorth
thy people bought by thee,

Thou

Thou in thy ſtrength them to thy houſe
haſt guided lovingly.
14 The people all ſhall heare of this,
and they ſhall be afraid;
The indwellers of Paleſtine
with grief ſhall be diſmaide.

15 The Duks of Edom all amaz'd,
with Moab tremble ſhall,
The indwellers of Canaan
ſhall melt away and fall.
16 By thy great Army feare and dread
ſhall heavy on them fall,
They as a ſtone ſtill ſhall be till
thy people paſſe ov'r all;

O LORD, till that thy people all
paſſe ov'r with courage fine,
Which thou by thine Almighty hand
haſt purcha'd to be thine,
17 Thou ſtrong, ſhalt bring them in, and them
plant in thy holy place,
Ev'n in thy pleaſant Sanctuary
eſtabliſh'd by thy grace.

18 The LORD ſhall reigne for evermore
moſt like a mighty King,
19 For he on Pharo and his houſe
the lofty waves did bring.

But the children of Israel all
who did the LORDS command,
They in the mids of all the sea
went safely on dry land.

Miriams Song at *the red Sea.*

THen Miriam the Propheteſſe,
the ſiſter of Aaron,
Did dance with women thankfully,
and Timbrels plaid upon.
And Miriam thus answer'd them,
praiſe GOD for now hath he
Triumph'd; He horſe and rider als
hath throwne into the Sea.

The Song of *Moſes*, a little *before his death.*

DEUT. 32. verſ. 1.

THE PREFACE.

O Pleaſant heavens that are above,
with diligence give ear
And I will ſpeak, O earth below
the words of my mouth hear.

2 My doctrine shall drop as the raine,
my speach as dew shall passe,
As small raine on the tender herb
and showres upon the grasse.

3 Because I surely publish will
the blest name of the LORD.
Yee greatnesse to our GOD therefore,
ascribe with one accord.

The first Part.

4 He is the rock, his work's perfite
his wayes all judgement be,
A God of Truth, and without sin
most just and right is He.

5 They have corrupt themselves, their spot
is not the spot alwayes
Of his children, they are perverse
a race of crooked wayes.

6 Unwise people do ye requite
the Lord thus? Is not He
Thy Father, buyer? Hath he not
made and establish'd thee?

7 Remember ye the dayes of old,
yeeres past consider well;
Thy Father aske, he will thee shew,
thy Elders will thee tell.

8 W

8 When the most High to nations did
th' inheritance divide,
When he the sons of Adam all
did separate beside,
He by his wisdome set the bounds
of all the people then,
According to the number of
his Israels children.

9 For the Lord, for his portion hath
his people without blot,
Jacob is his inheritance
appointed as by lot.
10 He found them in a desert land
and wast wilderness; He
Him led, instructed, and him keept;
as th'apple of his eye.

11 As th'Eagle stirreth up her nest,
fluttreth her young upon,
Her wings doth spread, and taketh them
to carry them thereon.
12 So the good Lord did him alone
lead in all wayes safely,
And no strange god there was with him
in all that company.

13 He made them ride on Canaan high,
that he th'increase might eat,

He made him oile and hony ſuck,
from flintie rocks moſt ſweet.
14 Butter of Kine, and milk of Sheep,
he gave to every man,
With fat of Lambs, and alſo Rams,
of the breed of Baſhan.

He gave them Goats with the fat of
Kidneyes of wheat right good,
And of the ſweet Grapes thou didſt drink
the pure wine red like blood.

The ſecond Part.

15 But Jeſhurun who ſhould have beene
moſt righteous, then did kick,
Thou waxed art exceeding fat,
thou art growne very thick.
Thou cov'red art with fatneſſe; then
his maker he forſooke,
And of his ſure ſalvations rock
no care at all he took.

16 With ſtrange gods they provoked him
unto great jealouſie,
With great abominations they
him angry made to be.
17 They ſacrificed unto devils,
to gods whom they not knew,

Whom your fathers did never feare,
ev'n gods that were but new.

18 Thou art unmindfull of the Rock
which thee once did beget,
And the Lord God that formed thee,
thou didst alwayes forget.

The third part.

19 And when the LORD saw it, he did
abhorre them all anone,
Because of th: provoking great
of Daughter and of Son.
20 He said, I will from them my face
hide, and I will now see
Their end; they are a froward race
in whom no faith can be.

21 With that which is not GOD they have
me mov'd to jealousie,
With anger they have me provok'd
with their great vanitie:
Them also to jealousie,
with such as are no flock
Will move; to anger them with fools
I surely will provoke.

22 For in my wrath fire kindled is,
such as no tongue can tell,

It shall not cease alwayes to burne
ev'n to the lowest hell;
It shall consume the earth all with
her increase, mans desire,
And the foundations of the mount
shall surely set on fire.

23 Upon them of mischeef a heap
I certainly will send,
I also upon them in wrath,
mine arrowes now will spend.
24 They shall consumed be and burnt
with paine of hunger great,
And suddenly shall be devour'd
with a most burning heat:

And with bitter destruction, I
will also on them thrust
The teeth of beasts, with poison als
of serpents of the dust.
25 The sword without terrour within
destroy shall, and not spare
The young man, Virgin, Sucklings als,
with the man of gray haire.

26 I said I into corners would
them quickly scatter, then
I would make their remembrance
to cease from among men;

27 Wo

7 Were it not that I the great wrath
fear'd of the enemie,
Leſt their vaine adverſaries ſhould
behave themſelves ſtrangly.

And leſt that they puft up with pride,
ſhould ſay theſe words anone,
Our hand now high is, and the LORD
this work all hath not done.
8 For they all a vaine Nation are
of wholeſome counſell void,
No underſtanding good at all
in them doth ſtill abide.

9 O that they were wiſe, ſo that they
this clearly underſtood,
That they would now their latter end
conſider for their good.
10 How ſhould but one a thouſand chaſe,
and two als put to flight
Ten thouſand, if their Rock had not
them ſold and ſhut up right?

11 For their rock in no way is as
our rock that mighty is,
We none but ev'n our enemies ſeek,
for to be Judge of this.
12 Of Sodom and Gomorrahs field
their vine I truely call,

Their

Their clusters great most bitter are.
their grapes are grapes of gall.

33 Their wine is Dragons poison, which
from these grapes doth distill,
And is the cruell venime of
vile Aspes that men do kill.
34 Is not this wickednesse laid up
in a great store with me,
And up among my treasures als
ev'n sealed secretlie?

The fourth Part.

35 To me belongeth vengeance, and
recompence for their crime,
Their foot shall slide assuredly
in due appointed time;
For their day of calamitie
is surely neere at hand,
And the things that shall come on them
Make haste, and shall not stand.

36 For the Lord shall his people judge,
and for his folks repent.
When their great power hee sees all gone
and altogether spent.
37 And he in his great wrath shall say,
where are there gods of might,

Their

heir rock in whom they trusted much?
they come not now in sight.

8 Which ate fatlings, and wine offrings,
in drink did not reject
et them rise up, and with their strength
you help, and als protect.
9 See now that I am he ev'n I
no god there is with me;
kill, I also make alive,
I wound, I heal safely.

here be not one among the gods
by sea, or yet by land.
hat by his strength deliver can
out of my mightie hand.
0 For I my hand unto the Heaven,
do now lift up and heave
signe of a great oath, and say,
for ever as I live.

1 If I my glistring sword whet, and
judge in severitie,
vengeance surely will reward
to my foes that hate me.
2 I will mine arrowes in my wrath
(which is now kindled sore)
ake drunk with blood) and my sword shall
their filthie flesh devore.)

And

And that with the blood of the ſlaine,
and men that captives be,
From the beginning of revenge
upon the enemie.
34 Rejoice ye nations with his folk,
for he who doth not change,
Will the blood of his ſervants dear
moſt ſpeedily avenge.

And to his adverſaries will
a vengeance render full,
And to his people and his land
will be moſt mercifull.

THE SONG OF DEBORAH, AND BARAK:

After the Victorie againſt the *armie of* Jabin *King of Canaan* who reigned in *Hazor*, whoſe Captain *was* Siſera, *whoſe head was cut off by Jahel*, the wife of *Heber*.

JUDGES 5. verſ. 2.

PRaiſe ye the LORD for th'avenging
of his own Iſrael ſo,

hen as the people willingly
did to the battell go.
Hear Kings and Princes, I, even I
will sing unto the Lord;
nto the Lord God of Isra'l,
I praises will afford.

Lord when thou wentst from Seir, when thou
didst march from Edom land,
e Earth trembled, the Heavens did drop,
the clouds they did disband.
The Mountaines melted from before
the Lord God Eternell,
en that Sinai from God before,
the God of Israel.

In SHAMGARS dayes son of ANATH,
in the dayes of JAEL,
e high wayes were unoccupi'd,
they went in by wayes all.
The indwellers of villages,
in Israel did cease,
till that I DEBORAH rose,
a mother to make peace.

They chose new gods, then in their gates
was war; was there a shield
spear fourty thouland among,
in city or in field?

8 My heart to Isra'ls Governours
is, that with one accord,
Offred themselves most willingly
to Battell, blesse the LORD.

9 Speake ye that ride on Asses white,
in Rulers chief aray,
And ye that sit in judgement, and
that travell by the way.
10 And ye the poorest of the land,
whose trade was still to draw
Waters from wells, Of Archers ye
did greatly stand in aw.

Yee from this feare delivered,
GODS great workes magnifie,
Who hath traffique and lustice giv'n
in village and citie.
11 Awake, awake, awake, awake,
DEBORAH sing anone,
Arise BARAK and lead Captive
thou of AHINOAN son.

12 Him that remaines he made to rule
ov'r the Nobilitie,
Ov'r people als; the LORD me gave
rule over the mighty.
13 Of EPHRAIM, gainst AMALEK
there was a worthy root;

nd after thee, stout BENJAMIN,
among thy people great

om MACHIR of MANASSE came
governours goodly men,
o this service came ZEBULON
scribes handling well the pen;
And the most mighty Princes of
strong ISSACHAR that day,
ere with DEBORAH in the field,
ev'n ISSACHAR I say.

here BARAK to the valley sent
on foot, did soone depart;
or the divisions of REUBEN
there were great thoughts of heart.
Why from the Sheepfolds wouldst not thou
go for to act thy part?
or the divisions of REUBEN
were searchings great of heart.

Beyond JORDAN GILEAD abode,
and why did DAN remaine
ships? Asher on the sea shore
sought in his breaches gaine.
ZEBULON, and NEPHTALI stout
were arm'd with Spear and Shield,
ey jeoparded their lives all in
high places of the field.

19 The Kings of CANA'N came and fought,
JABIN for to maintaine,
In TANAH to MEGIDDO neere,
but thereby did not gaine.
20 'Gainſt SISERA, the clouds and wind
did fight, from the Heav'ns hie,
The bright ſtarres in their courſes als
fought moſt couragiouſlie.

21 The river KISHON, ev'n KISHON
did ſweep them all away;
O thou my ſoul, thou haſt downe troad
great ſtrength without delay.
22 Then the ſtrong horſehoves broken were
ev'n with their ſtrongeſt bones.
By the meanes of the pranſings great
of the moſt mighty Ones.

23 Curſe yee MEROS the Angel ſaid,
yea curſe them bitterly,
Becauſe they did not help the Lord,
'gainſt theſe that were mighty.
24 JAEL the wife of HEBER ſhall
bleſt above women be,
Above women ſhe ſhall be bleſt,
in the tent moſt ſurely.

25 He asked water, and ſhe gave
him milk of ſweet reliſh,

e also wisely butter brought
foorth in a lordly dish.
She with a hammer and a naile
smote SISERA indeed;
hen she his Temples pierced had,
she did smite off his head.

He bow'd and fell, and lay downe, he
at her feet bow'd and fell;
here he bow'd there he fell downe dead
at the feet of JAHEL.
SISERAS mother looked out
at windowes, and did cry
hrough the latteſſe with joy of heart
to theſe thar paſſed by,

hy taries his Charet so long?
What hinder doth it let?
hy tarie thus the wheeles moſt swift
of his Princely Charet?
When her wise Ladies heard theſe wordes,
they did not long defer
o give answer; yea, to her self
she return'd this answer,

Have they not well in Battell sped,
have they not all also,
rted the prey to every man,
a damosell or two?

To SISERA a wealthy prey,
who his foes ſtrong did foile;
A colour'd prey of needle work
for theſe that take the ſpoile.
31 So periſh let thy foes, OLord,
but who with heart upright
Him love, let them be as the Sun,
when he goes foorth in might.

The Song of *Hannah*, whi
She ſang to GOD when Sh
had borne *Samuel*, after long *barrenneſſe*.

1 SAM. 2. verſ. 1.

MY heart rejoiceth in the LORD,
my horne exalt did he;
My mouth is greatly now inlarg'd,
for his goodneſſe to me.
2 There is none holy as the LORD,
there is none beſide thee,
There is no rock that is like God,
our God the Lord moſt hie.
3 Talk no more proudly as ye do,
ſpeak not with arrogance;

r all our deeds the Lord doth weigh
in his ſacred ballance:
The ſtrong bowes of the mighty men
are broken all at length,
d they that ſtumbled, now are girt
with force and divine ſtrength.

They that were full in plentie, have
hir'd out themſelves for bread,
d they that were in hunger great
ſecurly ceaſd indeed,
e that was barren and contemn'd
hath borne ſev'n great and ſmall,
d ſhe that many children hath
is waxed feeble all.

The LORD by his ſtrong arme doth kill,
and he doth alſo ſave;
liſteth up, he bringeth downe
unto the ſtinking grave.
By his great power he doth make poore,
and alſo maketh rich,
bringeth low, and raiſeth up
unto a certaine pitch.

He raiſeth up, out of the duſt
the poor from the dunghill,

He lifts the begger and him sets
on Thrones with Princes still;
For the strong pillars of the earth
unto the Lord belong,
And he by his great power hath set
the world all them upon.

9 He of his saints will keep the feet,
the wicked in darknesse
Shall all be silent, none by strength
prevaile shall more or lesse.
10 These fooles who do reject the Lord,
shall soone be broke to pieces;
With thunders shall he trouble them
though they be great as Princes.

The Lord shall judge the earth below,
and strength give to his King,
The horne of his anointed, he
shall high exalt to reigne.

The Song of *David*, which *he ſang to give thanks, after* that *Nathan* had promiſed him benefites *and bleſſings, but chiefly* the *Meſſiah* to come of *his ſeede.*

2 SAM. 7. verſ. 18.

O LORD my God, now who am I
that thou on me haſt thought;
What is my houſe that thou in love,
me hitherto haſt brought?
This was but ſmall Lord in thy ſight;
thou of thy ſervants houſe
aſt ſpoke for a great while to come,
as thou art righteous:

his truely Lord, a mercy great
I clearly now do ſee,
fter the maner of a man,
this ſeemes no way to be.
And what can David more to thee,
for this thy goodneſſe ſay?
or thou Lord God, who art moſt hie,
thy ſervant know'it alway.

4 For thy wordes ſake thou haſt now done
according to thy heart
Theſe things, to make thy ſervants all
thee know in every part.
5 Thou Lord art great, like thee is none,
no God is thee beſide,
According to all things that we
have heard on ev'ry ſide.

7 What Nation one in all the earth,
is like thy people dear,
Even like Iſra'l whom God redeem'd,
that he might them acquire,
To get a name and do great things
for thy moſt holy land,
Before thy people which from Kings
redeem'd are by thy hand?

8 For to thy ſelf thou haſt confirm'd
Iſra'l to thee for ay
A people; and thou art become
their Lord and God alway.
9 What of thy ſervant and his houſe;
thou haſt Lord ſpoken now,
As thou haſt ſaid, it by thy grace
eſtabliſh and allow.

10 And let thy name be magnified
for ever and for ay;

e Lord of Hosts is Isral's God,
let all the people say,
d let the house of thy servant
David, for evermore
by thy mercy and thy might
establish'd thee before.

For thou Lord God, the Lord of hostes,
the God of Israel,
nto thy servant hast reveal'd,
thy mercies that excell.
will thee build an house thou saidst,
therefore I have this day,
und ev'n this prayer thus in my heart,
unto thee for to pray.

And now, O Lord, that God thou art,
and thy wordes be most true,
nd thou this goodnesse promisde hast,
unto thy servants now.
Therefore be pleased for to blesse
thy servants house alway,
hat it may so continue still,
before thee fast for ay.

or thou, O Lord, in mercy great
hast spoken it to me,
ow let the house of thy servant
for ever blessed be.

The Song of *Isaiah*, Concerning the vineyard, wherein Gods people is reproved for their *barrennesse in good workes, notwithstanding* of all the paines were *taken by the Prophets.*

Isa. 5. vers. 1.

TO my belov'd, I my belov'ds
song will now sing with skill,
My welbelov'd a vineyard hath
in a most fruitfull hill.

2 He it did fence, and gathred out
its stones at every houre,
He planted it with choisest vine,
and in it built a Towre.

He als made a vine presse therein,
and look'd it should bring foorth
Good grapes, but foorth alwayes it brought
wilde grapes of nothing worth.

3 O ye indwellers of Salem,
and Judahs men alway,
Betwixt my vineyard and me now
judge justly I you pray.

4 Wh

What could I unto my vineyard,
do more then I have done?
hile I for good grapes looked still,
it brought wilde grapes alone.
And now go to I will you tell,
what to my vineyard I
ill do, I will the hedge thereof
away take by and by.

hen shall it all be eaten up,
I will break down its wall,
nd it by wilde beasts of the field,
shall down be troden all.
I also now will lay it wast,
it shall not pruned be
or digged; but men briars, and thornes,
anone come up, shall see.

also by my divine might,
the clouds all will command,
hat they shall neither day nor night
raine down upon the land.
For of the Lord the vineyard is
the house of Israel,
nd Judahs men his pleasant plant,
which others should excell.

nd he for judgement looked well,
but O then by and by

Oppression,

Oppreſſion, als for righteouſneſſe,
but O behold a cry.

A Song of thanks, for the *mercies of* GOD.

ISA. 12. verſ. 1.

I Will thee praiſe, O Lord, though thou
with me moſt angry waſt,
Thine anger is now turn'd away,
thou me comforted haſt.
2 Behold and well conſider; God
is my ſalvation ſure,
I will ſtill truſt, and not afraid
now will be leſſe or more.

For the great Lord, Jehovah is
my ſtrength and als my ſong,
He my ſalvation is become,
to him it doth belong.
3 Therefore out of ſalvations welles,
yee ſhall your ſelfe imploy,
Fine water in aboundance great
to draw al wayes with joy.

4 Then ſhall ye ſay praiſe ye the Lord,
and call upon his name,

is workes among the pople ſhew,
and high exalt his fame,
Unto the Lord ſing thankfully
for he hath things of worth
one by his mighty hand, this well
is know'n in all the earth.

Cry out and ſhout with a loud voice,
yee that indwellers be
f Zion, Iſra'ls holy one
is great in midſt of thee.

A Song, inciting to *confidence in God.*

ISA. 26. verſ. 1.

WEE have a city all made ſtrong,
the Lord ſalvation will
Appoint for to be mighty walles
and bulwarkes ever ſtill,
The glorious gates now open that
the Nation void of ſin,
Which conſtantly the truth doth keep,
may freely enter in.

Thou wilt him well preſerve and keep
in perfect peace to be,

Whoſe

Whose mind is still upon thee stay'd,
because he trustes in thee.
4 For ever in the Lord trust yee,
for yee shall feele at length,
That in the Lord Jehovah is
an everlasting strength.

5 For he brings downe dwellers on high;
the lofty city low
He layes, it to the ground he brings
even to the dust below.
9 The foot shall basely tread it downe
even the foot of the poore,
And the steps of the needy als
shall ev'n the like procure.

7 The justs way all is uprightnesse,
thou upright in thy wayes,
Of the just in the ballance thou
dost weigh the path alwayes.
8 Yea in thy judgements way, O Lord,
we waited have for thee,
Our soules desires unto thy name
and thy remembrance be.

9 I with my soul have constantly
desir'd thee in the night;
Yea with my sprite I early will
thee seek with all my might.

r when thy judgements in the earth
us teach for to discerne,
hen all the worlds inhabitants
Gods righteousnesse will learne.

Let favour great be shewed still
unto the wicked man,
t for all that he righteousnesse
will neither learne or can:
'n in the land of uprightnesse
unjustly will he deale,
nd of the Lord the Majestie
behold no way he will.

Lord, when thy hand is lifted up,
they all refuse to see,
ut they shall see against their will
though they do close their eye.
ccause thy people they envye,
asham'd they shall be sore,
a the fire of thine enemies all
shall quickly them devore.

Lord thou wilt ordaine peace for us,
this still is in our thought;
or thou in us hast all our workes
ev'n by thy finger wrought.
O Lord besides thee other lords
have rul'd us to our shame,

But by thee onely will we all
make mention of thy name.

14 Hence foorth theſe wicked ſhall not live
who are now dead and ſlaine,
They at laſt all deceaſed are,
they ſhall not live againe.
Therefore thou viſited haſt them,
and them deſtroy'd alway,
And als haſt made their memorie
to periſh quite away.

15 The Nation well thou haſt increaſde,
thy glory ſhineth forth;
Thou hadſt remov'd it far unto
the ends of all the earth.
16 Lord when they were in trouble, they
did viſite thee anone,
They powr'd out prayers when thy rod
was heavy them upon.

17 Moſt like a woman at childe birth,
who in her pangs doth cry,
So have we Lord been in thy ſight
diſtreſſed by and by.
18 We great with child have been in paine,
and have brought forth the winde,
To help our friends or foes defeat,
no ſtrength at all we finde.

19 Th

Thy dead men ſhall moſt ſurely leave,
together well they all
ith my dead body even revive,
and als ariſe they ſhall.
that in duſt dwell now awake,
for thy dew is indeed
dew of herbs, and als the earth
ſhall caſt out all the dead.

My people come, now enter thou,
while as the time is fit,
to thy chambers, and with ſpeede
the doores about thee ſhute.
here for a little moment hide
thy ſelf far from the blaſt,
ntill the indignation great
be lafely over paſt.

For lo, the Lord out of his place
doth come moſt ſpeedily,
o puniſh all the men on earth,
for their iniquitie.
he earth ſhall als diſcloſe the blood,
that in it did remaine,
nd ſhall no more the meanes afford,
to cover cloſe her ſlaine.

The

The Song of *Hezekiah*, after *GOD had healed him of his* sickneſſe, and promiſed unto him *fifeteene yeeres of life.*

ISA. 38. verſ. 10.

IN cutting off of my ſhort dayes,
I ſaid, I ſhall now go
Unto the grave; I am depriv'd
of my few yeeres alſo.

2 I ſaid that in the livings land
the Lord I ſhall not ſee;
I ſhall no more ſee man with theſe
that heere indwellers be;

3 Mine age is parted and remov'd
by troubles and great ſtrife
Like ſheepheards tents; I veaver like
have ev'n cut off my life.
With ſickneſſe he will cut me off
what ever I pretend,
From day ev'n unto night wilt thou
of me ſoone make an end.

4 I rekned till morning that as
a Lion ſo will he

Break all my bones; from day to night
thou'l make an end of me.
Like a poore Cran in great distresse,
or a troubled swallow,
So did I chatter; I did mourne
as doth the simple Doue.

My eyes do fail with looking up,
and very dimmed be,
O Lord, I am oppressed sore,
now undertake for me.
What shall I say? he spoken hath,
and als hath done no lesse,
I shall go softly all my yeers
in my souls bitternesse.

In all these things is of my sprite
the life; they that believe
Do live by them; Recover me,
and so make me to live.
Behold for a desired peace
I had great bitternesse,
But thou in love hast sav'd me from
the pit of rottenesse;

For thou who of afflicted men
dost ever notice take,
In thy great mercy all my sins,
hast cast behind thy back.

9 The grave can not thee praise, and death
can not thee magnifie,
They that go to the pit can not,
in hope rest well on thee.

10 The living, yea the living shall
thee praise as I this day;
The fathers to their children als,
shall teach thy truth alway.
11 The LORD was ready me to save,
therefore we with accord,
To the string'd instruments will sing,
in the house of the LORD.

The Song of *Jonah*, Containing a Prayer and Thanks for his deliverance out of the belly *of the Whale, wherein hee had* beene three dayes, and *three nights.*

JONAH 2. vers. 1.

I Cry'd to God and he me heard,
out of hells belly I
Did cry aloud, and thou my voice
even heardest by and by.

For thou hadst cast me in the deep,
in the midst of the Sea,
e flouds me compassd, and thy waves
did all passe over me.

Then said I, I out of thy sight
am cast with great disdaine,
to thy holy Temple I
will surely look againe.
Ev'n to the soul the waters did
me compasse with all speed,
deepth me clo∫de about, the weeds
were wrapt about my head.

To the bottomes of mountaines steep
I went down speedily,
earth for ever with her barres,
did alwayes compasse me;
hast thou from corruptions pit,
by mercies me upon,
ord, my God and Saviour dear,
my life brought up anone.

The Lord, I did remember when
my soul thus within me
faint; into thy Temple came
my prayer ev'n unto thee.
hey that do lying vanities
bserve in any way,

Their owne mercy moſt fooliſhly
they do forſake alway.

8 But I to thee with thankfull voice,
will ſacrifice afford,
What I have vow'd, I minde to pay;
ſalvation's of the Lord.

The Song and Prayer of H*abakkuk, wherein he declare*

his trembling at GODS Majeſtie,
and alſo the confidence of his faith,
while the *Caldeans* afflicted
GODS people.

HABBAK. 3. verſ. 2.

O Lord God full of Majeſty,
I thy ſervant have heard
Thy ſpeach in wordes of gravity,
and I was ſore afraid.

2 In midſt of yeers revive, O Lord,
thy work and ever ſtill
Make known; als in thy burning wrath
remember mercy well.

3 From TEMAN and from PARAN mount
came God the Holy one,

His glory cov'rd the heavens, his praiſe
was all the earth upon.
His brightneſſe was as light, he had
Hornes coming from his hand,
There was the hiding of his great power
which none did underſtand.

Before him went the peſtilence,
and hoat coales at his feet;
He ſtood and meaſur'd all the earth,
as it did ſeeme moſt meet.
He did behold and alſo drove
aſunder nations all,
And th' everlaſting mountaines were
ſcattred both great and ſmall:

The hills perpetuall in their place
did humbly ſtoup and bow,
His wayes are everlaſting all,
as we do clearly know.
Of Cuſhan in affliction great
I ſaw tents great and ſmall,
The Curtaines of the Midian land,
did alſo tremble all.

Was the Lord God diſpleaſed much
againſt the Rivers clear?
Was thine anger incenſed thus,
'gainſt Rivers far or neer?

Against the sea was thy wrath so
that thou didst fiercely ride,
Upon the horses and charets
that safety might abide?

9 Thy bow all naked quite was made,
that men there might beleeve
Thou sware unto the Tribes: thou didst
the earth with waters cleave.
10 The hills thee saw and trembled all,
the water passed by,
The deep his voice did utter, and
lift up his hands on hie.

11 The Sun and Moon stood in their place,
even at thine arrowes clear,
They at the light went, and the shine
of thy most glittring spear.
12 Thou furious didst march through the land
in indignation great;
Thou also didst the heathen thresh,
even in thine anger hot.

13 For thy peoples salvation thou
went'st foorth without all fear,
Even for salvation of great worth,
with thine anointed dear.
Out of the wicked house didst thou
with power great wound the head,

Discov'ring

iſcov'ring the foundation all
unto the neck with ſpeed.

Thou by thy hand Almighty of
his villages the head,
en with his ſtaves did ſtrike anone,
with fierceneſſe great indeed:
ey came out all as a whirlewind,
and that to ſcatter me,
eir joy was all as to devore,
the poor moſt ſecretly.

With thine horſes which were moſt ſtrong
thou didſt walk through the Sea,
en through the heap of waters great,
as men did clearly ſee.
My belly trembled when I heard,
and at the voice anone
lips quiv'red, and rotteneſſe
did enter in my bone.

embled in my ſelf that I
might reſt in dayes moſt ſad,
en he comes to the people, he
with troupes them will invade.
Though the figtree not bloſſome ſhall,
nor fruites in Vines ſhall be,
e labour of the Olive fat,
ſhall fade moſt certainly,

The fields ſhall not yeeld any meat,
the flock ſhall from the fold
Be cut off, and there ſhall no head
in ſtalles be young or old.
18 Yet will I in the mightie Lord
rejoice in every part,
In the Lord God my Saviour dear,
I joy will with my heart.

19 The Lord God is my ſtrength, and will
make my feet ſwift to be
Like Hindes feet, and will make me walk
upon my places hie.

The Song of *Marie* in the *houſe of* Zacharias, *after* *Elizabeth* had told her, that at *her ſalutation the childe in* her wombe had leaped *for joy.*

LUKE 1. verſ. 46.

MY ſoul now all with gladneſſe fill'd
the LORD doth magnifie,
My ſprite rejoiced hath in God
a ſaviour ſtill for me.

For he regarded hath of his
handmaide th' eſtate ſo ſmall,
For loe all generations ſure,
ſhall hence me bleſſed call.

He ſtrong, hath done great things to me,
and holy is his name,
Who ſtill him feare, his mercy great
ſhall alwayes be on them.
He hath great ſtrength ſhew'd with his arme,
the proud he in all parts
Hath ſcattred, in the vaine conceits
of their moſt fooliſh hearts.

He hath put downe ev'n from their ſeats
theſe that moſt mighty be,
And alſo he exalted hath
theſe of a low degree.
The hungry well he filled hath
with good things evry way,
Theſe who are rich and wealthy he
hath empty ſent away.

In remembrance of his mercy
he holpen hath indeed
His ſervant Iſra'l, as he ſpake
t' Abraham and his ſeed.

The Song of *Zacharias* when *his mouth was opened, after* he had been nine moneths dumb for *not believing the Angel* Gabriel, who from God had promised *him a Sonne.*

LUKE 1. vers. 68.

LEt the LORD God of Israel
for ever blessed be,
For visited his people all
and als redeem'd hath he.

2 And of salvation he for us
hath raisd up gloriously
Ane horne in worthy Davids house
who serv'd him faithfully.

3 As he spake clearly by the mouth
of his dear Prophets all,
Which since the world began have beene
ev'n whether great or small.

4 That we should from our enemies all
be saved in each part,
And from the hand of all these men
that hate us with their heart.

5 The

The mercy promiſd to performe
unto our fathers, and
is holy Cov'nant made with us
to make alwayes to ſtand.
Th' oath which he to Abraham ſware
that he to us moſt deare
ould grant that we ſafe from our foes
might ſerve him without feare.

Yea ſerve him in all holineſſe
and righteouſneſſe alwayes,
ot for a little ſpace of time,
but ev'n for all our dayes.
And thou child of the higheſt ſhalt
be call'd the Prophet rare,
or thou before the Lord ſhalt goe
his wayes for to prepare.

Thou knowledge of ſalvation ſhalt
unto his people give,
y the remiſſion of their ſins
which he will all forgive.
o Ev'n through the tender mercy of
our God moſt prone to grace,
Whereby the DAY-SPRING from on high
hath ſhew'n to us his face.

To give light unto them that ſit
in darkneſſe and deaths ſhade,

Into the way of holy peace,
our feet alwayes to guid.

The Song of *Simeon*: After *he had long looked for the Con*solation of Israel, he at last moved by *the Holy Spirit*, *went to the Temple*, and there finding the babe Christ, he *took him up in his armes, and blessed* GOD, and said,

LUKE 2. vers. 29.

NOw letst thou in thy mercy great,
thine old servant O LORD,
At last by death in peace depart,
according to thy word.

2 For after many dayes at last
mine eyes though now worne dimme,
Thy consolation sure and fast
have with great comfort seen.

3 Which thou O Lord most lovingly,
ev'n by thy saving grace,
Prepared hast aboundantly
before all peoples face.

A precious light to lighten all
the Gentiles far, and neer,
i als the glory of Isra'l
that is thy people dear.

This Song of Simeon, *is alwayes sung in the French Church for conclusion, after they have received the Sacrament of the* LORDS *Supper.*

The use of all the Songs.

THE *songs of* Larks, Linots, *and* Nightingals
Compard to these, are but like naughty tales,
hich in our ears deserve to have no place;
ese divine songs sad hearts do well solace,
d fill with joy: yea, and with capering foot
ake souls to rise, and dance where they did sit.
ithin our breasts, like John *at* Marys *voice,*
hich made him leap, *and chearfully rejoice.*
To sing such songs let us our selves inure,
ll that we dance above the starry floore,
d sing to Christ the Hallelujahs *sweet,*
here Sunne and Moone are pav'ment *for our feet,*

Far from the words of a most vile infection,
Which ſlute the body, and als ſlave th' affection
Oh that we could from vain words heer forbear
Till of our life be ended the Career:
Fy on vile men, whoſe badry ſongs a blot,
Deſile the air come from their filthy throat.
Fy on theſe who in vanities do ſwim,
Who dance and leap, and hold out any lim
With nimble fet-locks; *but have not a word*
Of holy ſongs to laud and praiſe the Lord:
Such want a heart Chriſts *love for to remark*
They can not ſing, or dance before the Ark.
But as for us, away with fleſhly love,
And beaſtly ſongs which Gods word doth reprove
Vaine idle words which in theſe latter daye
Are made the ſubject of mens ſweeteſt layes;
Let Chriſt the faireſt all the Saints among
Be ſtill the matter of our daily Song:
Let all our Ditties *runne upon this ſtring,*
Let hearts and Harps in him rejoice and ſing;
What is amiſſe, let us it hence remove,
That we may ſing of Chriſt our life and love.

FINIS.

Some few Christian *Precepts.*

WHat God the gives take in good part,
ceaſe other to devoure,
Like *Alexanders glutton net*
Whoſe Kingdome Kinged foure.
When thou triumphs, not lofty be
but think upon a croſſe,
or who the day is ſet on hie
may ſoone his *laurell loſſe.*

Take heed in time and learne to fear,
the great Almighty God,
Who made *Denis a King* to beare
for Scepter Pedants rod.
Remember how that *Prince of Spaine,*
who for Europe did breath,
y Gods Almighty hand was ſlaine
ev'n by *a louzie death.*

Remember how ſome in their pride
Gods heavy hand did feele,
Their head on neck could not abide.
off chopt. *with whiffing ſteele.*

6 Think ſtill on death for time doth ſlip
though it ſeemes but to creep,
Man heer is as at ſea, his ſhip
ſtill ſailes, though men do ſleep.

7 While wind doth ſerve, embark, be wiſe
to meet all haps before,
When death ſhall cut thine enterpriſe,
then thou ſhalt row no more.

8 Take time in time, for wind and tide
will in a moment turne,
We heere ſure will not long abide,
and gone, will not returne.

9 Looke not heer for true happineſſe,
the place of our exile,
A bare and barren wilderneſſe,
where we live all this while.

10 Look on thy *body* as on clay,
the *ſoule* is ſtuffe more fine,
A ſubſtance which weares not away
a blaſt of breath divine.

11 Luske not in ſloath, ſeeke not thine eaſe,
Moths gnow cloaths in a cheſt,
Swords alſo ruſt within their ſheeths,
and ſo do ſouls in reſt.

12 Manure thy heart with diligence,
and it in ſow good ſeed,

ut ſtill beware of negligence,
for earely grows the Weed.

3 All idleneſſe *diſnatures wit,*
but travell makes it quick,
o nothing that diſableth it
by force or yet by trick,
4 With conſtant eye ſtill Chriſt behold,
and on him ſtill repoſe,
s with the Sun the *Mary gold,*
doth open ſtill or cloſe.

5 When death us ſummons to go hence,
we ſhould not be dejected,
or from the ſame no more the Prince
then *Carters* is protected.
6 Our life's *a web of ſmall and groſſe,*
this is us giv'n for doome;
hat ſorrowes are as *threeds a Croſſe*
in this our earthly loome.

17 Let us abhore ambition
content with that we have,
In grave in one condition
are King, Earle, Sir and Slave.
18 This earth is like a *Cheſſe-board* where
ſome *leap* ſome *limp* anone,
Kings, Pawnes, Knights, Aphens heere and there
ſtand; *yet there wood is one.*

1 Tim. 1. vers. 17.

Now unto the King eternall, immortall, invisible, the onely wise GOD, *be honour and glory, for ever and ever, Amen.*

Errata.

IF any of these verses go not so smoothly as thou wouldest, know that I have tyed my self verie straitly to keep still the Wordes of the Scripture: Some escapes there be in the printing, at some times a syllabe more, and some are lesse then should, but the judicious Reader may easily take the matter up: Pag. 272. Davids houle *is put for* Isra'ls houle, Pag. 142. bribidge *for* bribing, Pag. 265. qy *for* by, Pag. 330. day say *for* did say, Pag. 364. trotring *for* totring, *&c.*